













*In State Opinions Alamode.*

# ESSAYS

*Divine, Moral, and Political:*

*Viz.*

- |                               |                    |
|-------------------------------|--------------------|
| I. Of Religion in<br>General. | V. Of Friendship.  |
| II. Of Christianity.          | VI. Of Government. |
| III. Of Priests.              | VII. Of Parties.   |
| IV. Of Virtue.                | VIII. Of Plots.    |
- 

By the Author of the *Tale of a Tub*,  
sometime the Writer of the *Examiner*,  
and the Original Inventor of the *Band-Box-Plot*.

---

With the EFFIGIES of the Author.

---

*Out of thy own Mouth will I condemn  
Thee, O thou Hypocrite.*

*Ex hoc dicite Hominem.*

---

*London: Printed in the Year, 1714.*

[ Price One Shilling. ]

AC911.1714.B87





T O

# Prince Posterity.



*WHEN I last Dedicated to your Highness, I complain'd of the ill Treatment which your Governor gave several of my learned Contemporaries; but, as, in my Opinion, a Man's Personal Regard is the chiefest Good, I now profess my self disengag'd from any Concern for my Fellow Labourers, contented with the Assurance, that my Own Writings, and Actions, are Grav'd on Monumental BRASS, and will be preserv'd in their full Lustre to your Highness's latest Days, when your Governor's Sythe shall be blunted, and Teeth worn away.*

*I am Told, That your Highness keeps a Tattling Lady in your Family, call'd Fame, to whom every Body makes his Court, as*

A

*Mistress*

Pol/sec  
 Stencil 11 205 1400  
 Aug 14/30  
 1330.00

*Mistress of the Ceremonies: But she having two several Ways of Introducing, Men are generally puzzel'd in the Choice. I have heard something too of her having Two Trumpets, the one of Gold, the other of Brass; the Golden One has a Loud, Sbrill, and Agreeable Sound, but by Degrees it dies away, and can only be heard by a Few that are quick of Hearing: But the Other is extremely Sonorous, tho' not quite so full of Harmony; for being fill'd with Wind from the Reverse of the Mouth, the Trumpeter can't use so great a Compass of Notes, tho' the Noise is much Louder, which is sufficient to gain Attention from Most; and if any are so Lethargick as not to hear it, the Wind strikes another of the Senses, and rouses the Spirits as well as Hartshorn, or Assa Fætida.*

*I should be well enough satisfy'd to have this Trumpet employ'd in my Service; but, as I am credibly inform'd, the Lady very often mistakes one for the other; and Trusting too much to Appearances, tells your Highness a Thousand Lyes: So that it's possible I may be mis-represented to your Highness, for which Reason I take the Liberty to be my own Trumpeter, and inform your Highness Who I am, with the Particulars of my Qualifications, which may serve as an Index to my Life.*

*This, by some, may be thought Unnecessary;*

fary; and, perhaps, it might be so for a Person less assiduous for his Reputation than I am; but I would put Things in a clear Light which may be liable to Mis-understanding. I know very well how, after the Perusal of some of my Works, I have already been represented for an Atheist, or a Lewd Town-Rake, or both. And People are from thence induc'd to believe, that I am such, rather than a Clergyman, and Dignatary of the Church. This is Strange, but True! Nay, some will hardly allow me to be a Christian, tho' they know me to be the Author of that \* Divine Treatise, the Tale of a Tub. The Generality of Mankind, I mean the Vulgar, are unacquainted with the Polite Modern Way of Writing, and will not allow a Man to make a Jest of Religion, tho' he does it never so Wittily. For my Part, I endeavour to please the Refin'd Few, who are Men of so good Sense, as to laugh at Misteries, and are for Reducing every Thing to the Senses and Elements; for which Reason I have, in a Way and Stile peculiar to My Self, discuss'd that profound and weighty Point of Speculation about the Number of † THREE, and brought it to a Level with SEVEN and NINE.

A 2

This

---

\* See Tale of the Tub, p. 115. † p. 46.

*This Manner of Writing has been judg'd unfit for a Clergyman, but Censure is what a Man owes the Publick for being Eminent; so I am indifferent enough what they say of me: But, however, I would have them take Care how they provoke me, for I am not only a Clergyman, but a Critick, and Examiner; as such, I have a Liberty to find out the Weak Side of Religion, as well as Politicks and Poetry. These Three Characters of Clergyman, Critick, and Examiner, may seem inconsistent, but I can easily reconcile them, as thus: When I ridicule Religion, it's in my Critical Capacity; when I Talk Politicks, and Abuse my Old Friends and Acquaintance, I act the Examiner; and when I would play the Clergyman, I Write Projects for Reformation, and Inscribe to the Countess of B——.*

*I know your Highness is fond of Information, and possibly may not be displeas'd, if I mention the Qualifications that are requir'd in each of these Characters, and what Ingredients go to make, respectively, a Critick, an Examiner, and Clergyman, as well as they regard my self as others; for there are more Criticks, more Examiners, and more Clergymen in the World than I. And each of these possesses one of the Characters in its full Extent, but none, (I may say without Vanity) fill them up all with so great Abilities as my self. To begin then,*



*A Critick is an Animal that is wonderfully delighted with Stinks, a Perfume gives him the Vapours; for which Reason he's always to be found in a Jakes, Raking amongst Excrements, from whence he has contracted such an ill Habit of Body, that he infects every Thing that he comes near. At his first Setting up, he must be handsomely stor'd with Ill Nature; and before he can be justly stil'd a True Critick, it will cost him all the good Qualities of his Mind. His chief Work is to find Fault, and in this he is so much delighted, that his Friends, his Religion, and his God, (if he has any) are all sacrific'd to that single Pleasure. But to proceed,*

*An Examiner is a Creature of Power, a Spaniel that Fetches and Carries at the Command of his Master. He has a great many Qualities in common with the Critick, and particularly, in the Object of his Smelling, with this Difference, that the Critick is oblig'd to search for Stinks, whereas an Examiner is a Jakes himself, the great Receptacle, or Common-Score of all the Filth and Nastiness of the Town. From whence they are convey'd thro' his Chanel to the several Parts of the Kingdom. Having little Merit in himself, he is a Mortal Enemy to it where-ever it's conspicuous in others. He has a particular Knack at Changing of Colours, (but of this Art I'm*

*the Original) and will make White Black, with as much Ease as a School-Boy does his Exercise. Words are of signal Use to him, and he is so great a Master of them, that he rumbles and changes them as he pleases; and Things are with him either Honourable, or Dishonourable, just as he happens to write the Word. His principal Talent lies in Satyr, tho' he might do pretty well too at Panegyrick; but he wants a Subject; not that he's at all Scrupulous, or confines himself to Truth, he is oblig'd to quite the Reverse of that, but his Business is to Lye with an Air of Truth, and tho' convicted of the Falsehood, to take no Notice, but go on, and Lye again. In short, Party-Spleen, Malice, Ill-Nature, Falsehood, Impudence, and a Protection, make up the Composition of an Examiner. But I proceed to the next Character.*

*A Clergyman, I mean such a one as I am, is a Person crept into some Dignity of the Church, who loves the Revenue, but hates the Function; who prefers Satyr to Christian Charity; and would at any Time give up his Friend for a Jest: But as this Character is treated of more generally, and at large, in the Essay of the Priesthood, I refer your Highness to it, and shall say no more here, but dismiss it with this general Observation, That, of all Professions, that of a Clergyman is most to be coveted, for he's*  
*always*

always paid the Best, where he's oblig'd to do the Least.

*Having now Explain'd to your Highness the Three Characters, which are adjoin'd to my Single Person, I hope I have prevented the Malice of my Enemies, so that your Highness can't possibly be impos'd upon by them. Characters truly drawn, discover the Source of Action; and your Highness being thus fully possess'd of Mine, in my several Capacities, I don't doubt of Receiving Justice at your Hands. But there are some few Things will bear hard on me; on which I think I am oblig'd to explain my self; tho' I might spare the Pains, since, in the Character of an Examiner, I have an unlimited Priviledge, and can do any Thing that I please, without any Regard to Epithets, whether Good, Honest, or Ungrateful, and Base. However, in Compliance to Custom, I am contented to justify my self from two pretended Crimes.*

*The First is, The Breach of Friendship with my Old Acquaintance, and Bottle-Companion, Dick Steele; and that I have pursu'd him with a Violence inconsistent with the Character of a Friend, and unworthy of that of a Clergyman and Christian. As for Friendship, when it interferes with Interest, its a Shadow, a Nothing: And this is a Maxim that has been receiv'd and practis'd in all Ages, and has constantly been*

*the Standard of my Actions. Now my Interest was manifestly in Danger, for he had disoblig'd my most Noble Patron, and I was judg'd the fittest Person to revenge his Injuries, since, by my Intimacy with Dick, I had found the Way into his Bosom, and knew his Weak Side. I undertook the Work, and glory in the Performance: Nor do I think that my Duty to my Neighbour can be of so great Weight, as to prevent my Entertaining the World, and Obliging my Patron, with a Witty Satyrical Pamphlet. It's a Piece of my Talent to censure Unprovok'd; and, with Dexterity, to bring unto Light the Imperfections of other Men. By this Means, I have an Opportunity to shew my Parts, and my own Excellencies become Conspicuous. What tho' I am a Clergyman, what have the Clergy to do with Wit? Besides, every Thing ought to give Way to a Man's Personal Concern; and, for my Part, I had rather be esteem'd a good Satyrist, than a good D——n. The Piece to me is valuable; and I take this Occasion to assure your Highness, that I prefer Toby's Character of Mr. Steele, to the Sentiments of a Church-of-England-Man.*

*The Second Accusation against me is, That I hate W——n like a Toad; and that I have Libell'd not only him, but the whole Junta round: And to make a Crime*  
*of*



*of this, they alledge, That these People were once my Friends and Benefactors. I refer it to your Highness, Are Benefits of Eternal Obligation? The Times, the Ministry are chang'd, and why should not I? They hold, That all Subjection ceases with the Incapacity of Protection; and if so, I am free by their own Tenet. They were out of Power, and I, of Course, out of a State of Dependence. What had I to expect? Why, Nothing. And I assure your Highness, I am no Fool, and will not bestow my Attendance without a Prospect of a Reward. Besides, they neglected me in what I principally pretended to, and deny'd me Church-Preferment, because, Forsooth, they were of my Lord of York's Opinion, That I was no Christian. Now I appeal to your Highness, whether all Church-Preferments are given only to Christians, and good ones too, (for that, both they, and my Lord of York expected.) I am sure it can be prov'd, that I was Baptiz'd, and Ordain'd, and that I think should have been sufficient to remove the Objection. Besides, they knew me to be a Great Champion for the Port and Dignity of the Priesthood; that I was of Size large enough to grace a Pulpit; and had Pride enough to despise the Laity; with several other Modern Qualifications.*

*And now having justify'd my self to your Highness on the most material Objections*  
against

*against me, I come to give you a little Account of the Design of this present Dedication. The Method of Dedication, I confess, is entirely inverted, for instead of Entertaining you with your Own, or your Great Ancestors Atchievements, and Qualifications, I have entirely run into My Own. Nor have I done this without a View of Obtaining a Favour, which I shall mention by and by to your Highness. (And Considering my Qualifications) to which I have a very just Pretension; but it will be necessary to premise some few Things to your Highness, before I proceed to my Request.*

*The World of late, and particularly a Faction with which I am Engag'd, are grown very Familiar with your Highness's Name, and are for making you the Arbiter of the Difference between us.*

*They say, That Things will appear in a quite different View to your Highness, to what they seem'd at their first appearance in the World. The Arcanas of State, the Abstrusest Politicks will appeare Unravel'd to your All Discerning Eyes. The Secret Springs, that set Party and Faction at work, will be seen Naked, and Discover'd. The Subtle Statesman will be Divested of the Prerogative, and shew whether Personal Ambition, or his Countries Good, was the Source from whence his Actions proceeded, Things being thus, they cry, they'll Appeal*

*to your Highness of several Words now in Vogue, such as Safe and Honourable, Publick Credit Restor'd, the Demolution of Dunkirk, the Dividing of the House of Bourbon, the Protestant Succession, Fears of the Pretender, and a Thousand other Words, which are bandied about with a great deal of Spleen, and little Wit, by Party Disputants.*

*For my part I would readily come into their Proposal, of Referring All to your Highness, but you are so long a Deliberating, that it will never do the Business: I want to make Sort Work, and therefore humbly beg, that your Highness would permit me to Speak in your Name, about these Important Points, and let My Determination stand Uncontradicted, as much as if All had been duly weigh'd by your Highness. This, I hope, will be thought a Modest Request, considering how Fairly I have Stated My Own Qualifications, and this is all the Reward that I expect from your Highness for this Elaborate Dedication.*

*I Appeal, Whether what I ask is not Reasonable; and whether I have not Explain'd My Self very Justly, on Most, or All of the several foremention'd Heads: And to the Restoring of Publick Credit, I have made it Plain, to a Demonstration. Does not my Worthy Patron, that Noble Lord, to whom I lately Inscrib'd an Immortal Poem,*  
*Exert*

*Exert himself to a Miracle? Is he not entirely Negligent of his Own Affairs, Family, and Interest? And is it not Evident, that he Sacrifices them All, as well as the Religion in which he was Educated, to the Good of his Country, and Glory of the State? Has he not Discharg'd Immense Debts, without being a Penny Charge to the Nation? Thanks to his Contrivance, those Debts are now no more. The South Sea has freed us from those vast Incumbrances; and the Mortgage, which is Objected, is nothing but a meer Cavil. Have we not got a Peace which is Just, and with Authority stil'd Safe and Honourable? And mayn't we have Trade too, if we please? Are not our Allies in perfect Security? And is not that Security owing to Our Care and Mediation? Was it not Prudent, when the Peace was near Concluded, to Discharge a Fighting General, and fill up that Place with one of greater Shew and Appearance? Was not that for our Honour? And is it not likewise so, that our Nobility are, and may be still more Encreas'd, which like so many Stars embellish our British Hemisphere? What can be more for the Safety and Honour of the Nation, than all this? And yet there's a Restless Faction that will Cavil at it, and must needs Refer it to your Highness.*

*I have endeavour'd all I can, to bring them over to my Opinion; but they still cry*  
*out*



*out against all this. Nay more, they have the Assurance to say, That the House of Bourbon are more firmly United than ever, tho' I have told them, That they were effectually Divided; and that Philip, of that Family, was fixt in Spain, which every Body knows is Separated from France by no less Mountains than the Pyrenees.*

*As for the Demolishing of Dunkirk, I have done all I could to Prevent it: I have Redicul'd the Importance of it, but it won't do, the Clamour still continues; and, I fear, it must be Demolish'd at last; but your Highness will see the Consequence of Ruining so fine a Town and Harbour.*

*I have been equally Successful in all the other Points, for nothing will Convince them, unless I am invested with your Highness's Power, tho' I have fairly Stated all Accounts, from the Debts of the Nation, to their Fears; and have as fairly brought over the Balance, to the Side of the Party I belong to at present.*

*I instance this to your Highness, as a Specimen of My Reasoning, to induce you the more readily to Comply with my Request: But besides this, I could make a Thousand additional Embelishments to My Character, to set it off with more Advantage, but I shall content my self with this One, That I know the World, that is, I know the Town, which is the World in Miniture.*

*I have ran thro' all the Refin'd part of Life; have frequented Play-Houses, and Baudy-Houses; in the latter of which, tho' I have Suffer'd very much by above Twenty Claps, yet the Distemper being Modish, I could not well be a Fine Gentleman without it.*

*There's one Qualification that I have wanted, which is Duelling; but I have Fought in my Own Way, and drawn my Pen as others do their Swords. The Pamphlets that I have Written for the use of the Different Parties in which I have been Engag'd, being of equal Number with my Claps. The Account I am sure is just, for I always wrote them in the Time of taking Physick.*

*But I'll not detain your Highness any longer from the Perusal of the following Essays; and after you have Read them with Attention, I don't doubt but I shall be approv'd an Able Divine, a Good Morralist, and a Consummate Politician. I am*

Your Highness's

Most Humble,

Most Obedient,

and Most Devoted Servant,

*Jonathan ———.*



# ESSAY I.

## Of RELIGION in General.



**T**HAT there is, and ever has been, such a Thing as *Religion* in the World, is Undeniable; but the Question always has been, *Which is the True, and Best?* Many, and Various have been the Schemes, but, upon Examination, they have been found to be *Dry, Empty, Noisy,* and subject to *Rotation*. This gave Opportunity to *Enquirers after Truth*, as they stil'd themselves, to find out the *Weak Side* of all the preceeding *Schemes*; and after having widen'd the Breach, or entirely destroy'd the whole Building, the *Ruins* have serv'd to Erect a new Religion, with a little Variation of the Model, according to their own Imagination, which was still pull'd down again by the next *Modest Enquirer that succeeded*.

The Contrivance and Propagating of  
*Religions*

## ESSAY I.

*Religions* is, certainly, a great Action; but upon Enquiry, \* we shall find, that all the *Founders* have been Persons whose Natural Reason has admitted of great *Revolutions*, either from their Diet, their Education, the Prevailing of their Temper, together with the Particulars of *Air* and *Climate*. The *Collision* of Circumstances has often occasion'd great Turns, and it has not been always from the Strongest Hands that those Turns have proceeded; but a lucky Adaption, and proper Season have done the Business. It is of no Import where the Fire was first kindled, if the VAPOUR has once got up into the Brain. For the Upper Region of Man is furnish'd like the Middle Region of the Air, the Materials are form'd from *Causes* of the widest Difference, yet produce at last the same Substance and Effect. Mists arise from the Earth, Steams from Dung-hills, Exhalations from the Sea, and Smoak from Fire, yet all *Clouds* are the same in *Composition* as well as *Consequence*. And the Fumes Issuing from a *Jakes* will furnish as comely and useful a Vapour, as Incense from an Altar. From whence it naturally follows, that the several Sects of Religion being principally Owing to the  
*Vapours*



## Of Religion in General. 3

*Vapours* in the Brains of their Founders, which has always water'd their Inventions, and render'd them Fruitful. Yet these *Religious Vapours*, tho' they are of as various Original as those of the Skies, produce a Crop different both in Kind and Degree, meerly according to the Soil.

It would be endless to enumerate the several Species of Religion that have sprung up at different Times in the World; many of them are quite lost and forgotten: Nor can I, with the nicest Search, trace back this Original, *Their Memorial being lost among Men, and their Place is no more to be found.* Some, like to *Jonas Goard*, owe their Beginning and End to a Day, whilst others have stood the Buffets of Time, and prevail'd in the World in spite of Opposition: The Nature of Clime, together with the Constitution of the People, contributing very much to its Support. In *Scotia*, or the Land of Darkness, the *Religious Rites and Misteries* of the *Eolists*, is the Establish'd Religion. These adore the *Almighty North*; and hold, that all Inspiration proceeds from Wind; for which Reason, their Belches are Sacred. And because the Breath of Man's Life is in his Nostrils, the most Enlivening and Edifying were easily convey'd thro' that *Vehicle*, which gives them a Tincture as they pass'd; for this Reason

B

the

#### 4      *Of Religion in General.*

the *Doctrines* and *Opinions* of *Eruclation* is taught in the Schools ; and all possible Veneration had for those that found out the properest Methods for the Conveying of this *Windy* Inspiration. For which Reason, they had a great Esteem for the Ancient Oracles, whose Inspirations were Owing to certain Subterraneous Effluvi-ums of Wind. It's true indeed, that these were frequently manag'd by *Female Officers*, whose Organs were understood to be better dispos'd for the Admission of those Oracular Guffs, as Entring and Passing thro' a Receptacle of greater Capacity, and Causing also a Pruriency by the Way, such as, with due Management, has been refin'd from *Carnal* into *Spiritual* Extasy. For which Reason, the *Eolists* continue the Custom of *Female Priests*, who are agreed to receive their Inspiration, deriv'd thro' the Receptacle aforesaid, like their Ancestors the *Sybils*.

This Sect did not confine it self only to the Country aforesaid, but spread to a Neighbouring Island, as well as many others, while that Kingdom was under the *Dominion of Grace*.

Religion sometimes consisted in the Inward, and sometimes in the Outward Man ; and sometimes there was a Mixture of both. The Outward shew'd the Inward Man plainly, as by certain Parts of the  
Body

Body expos'd to View ; Conclusions are drawn of a like Proportion in Parts that are more conceal'd.

But I go beyond my Design, in being thus Particular, my Intention being only to talk in General of the different Schemes of Religion, and to what they were Ow- ing. I believe I need not go far for that Enquiry, having already, in a Divine Trea- tise of mine, call'd, *The Tale of a Tub*, dis- cours'd that Matter at large ; and plainly shewn, That were it not for *Education*, and the like, there would be hardly such a Thing as *Religion*. The Child governs the Man, and it is according to that, that Men have embrac'd False or True Notions of the Deity. The Principles of Good and Evil is the most Universal Notion which Mankind is able to attain by the Light of Nature. These Two are produc'd from Desires and Fears : The First leads Men to the Notion of a God, and the Latter equips them with a Devil. It's to this Latter that we owe a Thousand Absurdi- ties. There is nothing hagsards the Mind of Man so much as Fears ; every thing is multiply'd by the Fancy ; and it's from hence, that we have innumerable Tales, Inconsistent and Ridiculous. On the other hand, if we look back to the Spring-Head of *Enthusiasm*, we shall find it as Troubl'd and Muddy as the Current, the Point

in Debate not being yet concluded, whether the Department of Enthusiastick Preachers is *Inspiration*, or *Possession*.

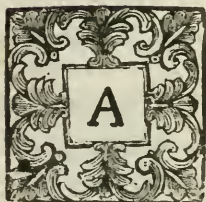
In short, the *Vapours* have produc'd several Sects in Religion; nor is it my Business to determine which have been most in the Wrong. Religion is certainly Good and Useful, even in the Conduct of Life. It may, for several Reasons, be compar'd to a *Cloak*; or, like *Conscience*, to a *pair of Breeches*, which, tho' it serves for a Cover for Lewdness as well as Naftiness, is often *let down* for the use of both: Or, Lastly, It may be compar'd to a *Coat*, which is either Plain, Lac'd, Fring'd, Point, Embroider'd, or Raged, according to the Fashion in Vogue, or Usage of the Country.

---



## ESSAY II.

### Of Christianity.



**A**MONG all the Religions that have spread thro' the World, none has met with more Opposition than *Christianity*; yet, at last, it has prevail'd, and we see it Establish'd in most Parts of the World.

Religion, in General, has, in all Ages, been divided into several Sects and Opinions. Nor has *Christianity*, tho' supported by the Light of the Gospel, been able to preserve One entire System, but has suffer'd abundance of Divisions and Sub-Divisions.

In the Beginning of *Christianity*, the Operations of the Spirit were esteem'd Supernatural; but of Late, that Operation is purely Mechanical, and wonderfully perform'd by our *British* Workmen. *The lifting up the Soul above Matter, either by Inspiration, Possession, or Natural Causes,*  
B 3
(such



(such as the Effect of a strong Imagination, Spleen, violent Anger, Grief, Pain, and the like) may serve for a Definition of Enthusiasm, which is call'd, *The Operation of the Spirit*. But the Enthusiasm, or Spiritual Operation of our *Christian Sectaries*, of which I speak at present, is a Trade, the effect of Art, which after several Advancements and Refinements, by Cultivating Hands, is, at last, brought to its utmost Perfection, Building always on this Foundation, *That the Corruption of the Senses is the Generation of the Spirit*.

Every Sect, like Lord Peter, pretend to have the Property of *Terra Incognita*; each sets up for a *Guide*; and will pronounce Dogmatically, That such and such is the Way; and that they are the only Persons that can furnish you with proper *Vehicles* for the Carriage. It's Recorded of *Mahomet*, That, on a Journey to *Paradise*, he had an Offer of several Vehicles to conduct him Upwards, such as *Fiery-Chariots*, &c. This singular Opinion of *Mahomet*, has since, with good Reason, been taken up by a number of *Devout Christians*. For since *Mahomet* borrowed a Moiety of his Religious System from the *Christian Faith*, it's but just he should pay Reprisals; and the People of *England*, to do them Justice, have not been backward to Challenge them. And notwithstanding that they are more plentifully

plentifully provided with Carriages for that Journey, than any other Nation in the World, yet there are a great many that will be pleas'd with no other Machine besides that of *Mahomet*.

Men differ indeed much about the *Road* and *Carriage*; but all agree, that there is such a Place as *Heaven*. And to prove this, we may make use of the Argument, That the very *Indians*, who are ignorant of *Christianity*, yet address themselves to an Invisible Power, and conceive Hopes of a *Futurity*. Our Travellers tell us, That the Fundamental Difference, in point of Religion, between the wild *Indians* and us, lies in this, That we Worship *God*, and they Worship the *Devil*: But there are Critics who won't admit of this Distinction, believing that all adore the *True God*, because they seem to intend their Devotions to some Invisible Power of greatest Goodness and Ability to help them, *which, perhaps, will take in the brightest Attributes ascrib'd to the Divinity*. Others affirm, That they adore two Principles, *Good* and *Evil*. How this Idea has been manag'd by the *Indians* and us, and with what Advantage, to the Understanding of *Either*, may well deserve to be Examined: To me the Difference appears little more than this, That they are put upon their Knees by their *Fears*, and we by our *Desires*; the former

sets them a *Praying*, and us a *Cursing*. What I applaud them for, is their Discretion, in limiting their *Devotions* and their *Deities* to their several Districts; nor ever suffering the *Liturgy* of the *White God* to interfere with that of the *Black*: Not so with us, who pretending to extend the Dominion of one *Invisible Power* by the Lines of Reason, and Contract that of another, we confound the Frontiers of both. After Men had lifted the Throne of their Divinity to the *Cœlum Empyræum*, and adorn'd him with such Qualities as they seem most to value and possess; after they have sunk the opposite Principle of Evil to the lowest Center, and assign'd him viler Dispositions than a *Town Rake-Hell*. I laugh'd aloud to see these *Reasoners*, at the same time, engag'd in a wise Dispute about certain Walks, and Purlieus, whether such and such an Influence came into Mens Minds from *Above* or *Below*; and whether certain Passions and Affections are guided by a *Good* or *Evil Spirit*.

Can any Thing be more Ridiculous than this? Yet such is Humane Vanity, that every Individual imagines the whole Universe is Interested in his Meanest Concern. If a Fellow has got cleanly over a Kennel, it's some *Angel*, unseen, descended on purpose to help him by the Hand; if he hath knock'd his Head against a Post, it was the  
*Devil*,



Devil, for his Sins, let loose to Buffet him. Who, that sees a little paultry Mortal Droaning, Dreaming, and Driveling to a Multitude, can think it agreeable to common good Sense, that either *Heaven* or *Hell* should be put to the Trouble of Influence, or Inspection upon what he's about? Therefore I am resolved immediately to *Weed* this *Error* out of Mankind, by making it clear, *That this Mystery of Venting Spiritual Gifts is nothing but a Trade, acquir'd by as much Instruction, and master'd by equal Practice and Application, as others are.* This would best appear by describing and deducing the whole Process of the *Operation*; and this I have explain'd from great Reading and Observation; but I don't think it safe and convenient to Print it, least it might be made use of as an Argument for the *Abolishing of Christianity*, which, in my Opinion, is not of that absolute Necessity which some People would perswade us.

Tho' the differing Articles of the *Christian Faith* have given occasion to the Rise of the Sect of *Free-Thinkers*, who have advanc'd a Project for the entire *Abolishing of Christianity*; yet, *considering the Inconveniency of such an Inovation in the present Posture of Affairs, I cannot be entirely of that Opinion.*

The System of the Gospel, after the  
Fate

Fate of other Systems, is generally antiquated and exploded; the Men of Wit have rally'd it; and it's scarce to be found, even amongst the Dregs and Mass of the People. Yet I think it of absolute Necessity, That, at least, *Nominal Christianity* should be preserv'd, it being of signal Use to all Sorts and Degrees of Men.

The Men of Distinction, such as *great Wits*, and the like, love to be Free with the Highest Objects, *and if they can't be allow'd a God to Revile, or Renounce, they'll Speak Evil of Dignities, Revile the Government, and Reflect upon the Ministry, which I am sure few will deny to be of more pernicious Consequence.*

If we descend to the Lower Rank of the People, we shall find it there of singular use; *For I conceive some scatter'd Notions about a Superior Power, furnishes excellent Materials to keep Children Quiet when they grow Peevish and Naughty; and provides them Topicks for Amusement for tedious Winter Nights.*

If we could propose the Reconciling of Parties, by Abolishing of Christianity, *I would readily give up the Argument, and be silent; but the Difference in Parties does not consist in Things, but in Words; and if Christianity was abolish'd, when we could no longer hold, That the Church is in*  
*Danger,*

*Danger, we might find out that the Monument is so, which would then be as good a Handle.*

But besides this, I don't see that there is any Ground for the deferring the Abolishing of Christianity, since every Body is allow'd to believe, or dis-believe whatever he pleases, and to publish that Belief when ever he thinks fit, especially if it serves to strengthen the *Party which is in the Right*. And I am sure no Man is worse receiv'd on the account of his Belief, or want of even Nominal Faith, nor is it of any Disadvantage to him in the pursuit of any *Employment*, either *Civil* or *Military*, and as for *Ecclesiastical*, I my self may be quoted for an Example.

The Rules of Christianity are not so burthensome as People imagine; neither; nor is the Observing of one *Day* in *Seven* so grievous; for my Part, I always found it of singular Use, for no Day is more convenient for taking a Dose of Physick.

But to bring the Argument nearer, let us see how far it will affect us in our Interest, should Christianity be abolish'd in *England*; yet, perhaps, it might find some Advocates Abroad, who would be ever Projecting the Restoring of it; nay, I don't know but it might be the Means of bringing

bringing in *Popery* again, which would have a wonderful Effect on the *Stocks*, *Bank*, and *India*, would Fall at least One and a Half, the *South-Sea* would—— which after so many Struggles for it's Preservation, ought not to be put to a Hazard for the Abolishing of Christianity.

---







## ESSAY III.

### Of Priests.

**T**hink Mr. Dryden's Satyrical Reflection, *That Priests of all Religions are the same*, does not deserve that Universal Approbation that it has met with: The Difference is Essential, not only among the Teachers of the several Sects of the People Professing Christianity, but even among the Priesthood of the Church of England. The Difference between Dr. Clark, and his Opposers, as well as that of *Whiston*, and his, make a considerable Breach in Opinions, and shew plainly, that the Priests, even of the same Church, are not the same. But, to bring the Difference nearer Home, Do not I differ from || *Favonius*, even in the very Fundamentals of Religion? And does not our Lives and Practices dispute even Christianity it self?

A

---

|| I don't mean Doctor At—rb—y.

A Meek, a Humble Deportment ; a Religious Observance of the Articles of the Faith ; a Tender Regard for the Performance of his Duty ; and a Studious Application of his Learning, for the Propagation of the Gospel, has rais'd him to a Deanery ; whilst Lewdness, and Immorality, Bawdy, Libertine Wit, and almost Blasphemy it self, has rais'd me to the same Dignity.

This, I think, plainly shews, that all Priests are not the same ; but, perhaps, Mr. *Dryden* would, by that, insinuate, That they all pursue One and the same *End*, which is Interest, Preferment, or the like, and this I will readily grant : A *Just* Pursuit of Preferment is laudable ; but the Difference lies in the *Means*. At Court one Man gets into an Employment, wears a *Star* and *Garter*, for what another would deserve an *Hurdle* and *Ax* : So in the Church, one Man is silenc'd for a less Crime than another is dignify'd. Get but a *Patron*, and the Business is done. *Humour* him, and you shan't be a *Canon*, that's too mean ; a *Deanery*, Doctor, will better suit with your *Indolence*. No matter, tho' you have no *Religion*, nor *Conscience*, nor *Friendship*, or any other Moral *Virtue*, if you have *Party-Spleen*, *Assurance*, and a *Gown* and *Cassock*, *Preferment* comes of Course.

Hypocrisy us'd formerly to be a principal

principal Ingredient in the Composition of a *Designing Priest*; but that's now grown of no Use. My Brother of *Holbourn*, and I, have manifestly shewn, That a Man may be as openly Proud, Vain, nay, even Licentious and Lewd as he pleases, and yet none of these be imputed as Crimes, or be Obstacles to his Preferment. *Hypocrisy* is a Worn-out Cheat, which was useful only in the *Infancy of Christianity*, when Purity of Morals and Christian Charity were expected from every Clergyman; but the Case is now alter'd, nor is it practicable to attempt the Restoring of Primitive Christianity. ' That would be a wild Project; ' it would be to dig up Foundations; to destroy, at one Blow, all the Wit, and half ' the Learning of the Kingdom; to break ' the entire Frame and Constitution of ' Things; to ruin Trade; extinguish Arts ' and Sciences, with the Professors of ' them. In short, to turn our Courts, ' Exchanges, and Shops into Deserts. But as such a Project is impracticable, its likewise useless; for the Dignity of the Priesthood is sufficient to go thro' with every Thing. If a Man is but in Orders, no Matter for his Morality; Woe to the *Lay-Tongue* that dares to slander him, the Church will support him: And however foreign to the Affair, if there's a *Priest* in the Case, the *Church* will be brought in, tho'

tho' by the Neck and Shoulders, and must be Interested in his Quarrel.

Ecclesiastical *Censures* contribute very much to keep up the Post and Dignity of the *Clergy*: Their first Institutions were only to secure the Good from the Malice of wicked Tongues; but now all Priests alike find a Shelter there; and should a Lay-man, after having seen a Priest Drunk in a Tavern, or in a worse Posture elsewhere, pretend to prattle, he'd better much be sued on *Scandalum Magnatum* against a *Peer*: A Nobleman, on a Submission, may forgive; but if once the Lay-man is got into the *Spiritual-Court*, his Forgiveness will hardly come out whilst he's worth a Groat; nay, perhaps, Part of his Punishment may be remitted to the next World, if he has not wherewithal to satisfy in this.

Thus, in my Opinion, it should be; for shall a saucy *Lay-man* pretend to censure the Conduct of *me*, his Priest? Shall he think to judge by Appearances, and conclude me Wicked for Joining in any Lewd Debauch? My Reasons for the *Doing* it are beyond his Comprehension: If Priests never taste of Sin, how can they speak justly their Abhorrence of it? For my Part, I make always the best Sermons against Drunkenness when my Head aches, and  
Preach



Preach most Emphatically against Whoring when I am under a Course of Physick.

This contributes very much to the Edification of the People; but, notwithstanding this Benefit, their natural propensity to *Scandal* will take place, and a *Drunken* or *Whoring* Priest is represented as a Scandal to Religion. To Obviate this, I have, some time ago, form'd a *Project*, which, if put in Practice, would be a great means to prevent the Growth of Scandal against the Clergy. The \* *Project* I mean is, That *Clergymen*, except on extraordinary Occasions, should wear Lay-Habits; by this means they would be less taken Notice of in the Commission of any *Lewdness*: The Priesthood would not be Involv'd in the *Scandal*, but it would wholly revert upon the *Laiety*. But if this will not be Granted, I would have *Orders* deny'd to every One who had not, either in Possession or Prospect, a sufficient Competency to carry him handsomely thro' the *Modish way* of Living in Town. Custom has made it Scandalous to see a *Daggle-Tayl'd Parson* Reeling Drunk out of an *Ale-House*, thro' the Streets, at Midnight: Whereas, if he frequented a *Tavern*, and was able to bear the Expence, he might get Drunk *Decently*; a *Coach*, or a *Chair*  
C might

---

\* See the *Project* for Reformation. Inscríb'd to the C. of *Berkly*.

might carry him to his Lodgings, and none but the Maid of the House be let into the Secret. But it may be Objected here, That this will only have Effect on Posterity; and, notwithstanding the denying Orders for the *future*, the *present Scandal* would not be remov'd: But I have a Salve for this too, and would have it Order'd, That all the *Clergy* under such an Income, should immediately be Transported to the *Indies*. There, If they have an Inclination to Drunkenness, they may indulge that Appetite with *Rum*; and, no doubt on't, a poor Drunken Parson would wonderfully Instruēt the *Wild Indians*, and Propagate the *Gospel*. This Article of Transportation may seem Harsh to some, that a *Clergyman* should advise the Transporting of his Brethren, when none but the most scandalous Malefactors are sent thither, and that the Punishment is but a slender mitigation from Hanging.

It's a notorious part of my Character, That I *spun those of my own Coat, especially the Poor ones*; but this not only concerns me in Particular, but the Generality.

The *poor Clergy* may bring a Scandal on the *Community*, and every Thing must give place to the good of the *Church*. Far be it from me to advise the Transporting of my Brother of *Holbourn*, and such like, (however they may deserve it.) It's none but the *poor Clergy* that I would send thither.

The

The *poor* are not worth Hanging, so Transportation may serve their turn.

To talk of Hanging in an Essay of Priests, may, perhaps, seem absurd to some Criticks; but I think I have somewhere shewn, That there is a Connection between the Pulpit, the Ladder, and the Stage intinerant; ‘ It’s true the Latter, tho’ erected  
‘ *sub Jove pluvio in triviis & quadriiviis*,  
‘ is the great Seminary of the two Former, and its Orators are sometimes preferred to the One, and sometimes to the Other, in proportion to their Deservings; there being a strict and perpetual intercourse between all Three.

I can’t dismifs this Essay, without taking Notice of two Things from which the Priests of this Island are debarr’d; and for which, I think, there is no manner of Reason, I mean *Swearing* and *Revenge*. There’s nothing, *they say*, shocks a Man more than to hear a Clergyman Swear: But I have endeavour’d, all that possibly I could, to root out that Prejudice from Mankind; for which Reason, I once thought of Ranking it among the *Liberal Sciences*, and would have been at the Charge of Erecting a School to that Purpose, where one might have learn’d to Swear by Rule, and elegantly tag the End of each Sentence with a Curse or an Oath. To make way for which Project, I have here and there, in my Writings, interspers’d the most Mo-

dish Oaths and Curses, and have, after the modern Way, put a Dash between the Letters : As for Example, when I affirm any Thing, I write it thus: *By G——d it's so. Z——ds, don't you believe it? G——d confound you eternally, if you offer to believe otherwise. By G——d I saw it myself, and the D——l broil them eternally that will not believe me.* This has past better on Paper than in Conversation; for some time ago, in a Coffee-House, being mov'd to affirm something positively, I said, *It's true by G——d*; but a saucy Layman retorted my Oath, and briskly reply'd, *Is it by G——d?* Which set the whole Company a Laughing, and almost (which is a Miracle) made me blush.

As for the other Thing mention'd, as debarr'd the Clergy, namely, *Revenge*: Some pretend that it's contrary even to the Constitution of the Christian Priesthood; they going by a Maxim in the *Old Testament*, That *Revenge is the Lord's*. If so, can *Revenge* be better delegated than into the Hands of the Priesthood. Let who will preach up Forgiveness as an Essential Part of a *Christian* Character, it shall have no Effect on me; whoever angers me, shall feel, that I'll revenge me as a Priest, without Suffering the Epithet of *Christian* to interfere.





## The Moral Essays.



IF a Man was to Register all his Opinions, in *Love, Politics, Religion, Morality, &c.* from his Youth to his Old Age, tho' they might appear a Bundle of Inconsistancies to himself, yet some thing Useful to others might be deduc'd from thence: Like a Sun-Dial on the Front of a House, it points out the Hours or Minuts to the *Passengers*, but shews Nothing to the *Owner* within. But my Observations proceed from a different Motive, and the *Minuteing* them are entirely design'd for my *Own* Service, without any regard to *Others*.

The foregoing *Religious* Essays were all written with a new View to my *Interest*, and the subsequent ones of *Morality* and *Politicks* are founded on the same Model. In all my *Religious* Treatises, I have endeavour'd to remove *Prejudices*,  
and



and some will have it, That in the Doing it, I have eradicated not only *Virtue* and *Honesty*, but even *Religion* it self: Be that as it may, I am sure I have done nothing to the Prejudice of my *Interest*, which has ever been my Principle *Incentive* to Religion on *Earth*. As for the other World, I don't know what may be my *Lot*, nor do I trouble my self much about it. Heaven, *no doubt on't*, is a fine Place, for which Reason, I bring all my Enjoyments on *Earth* as near as possible to the General Notions of it. We are Ignorant, *it's true*, of what they do *there*; but what they do not, we are told expressly, *That they neither Marry, nor are given in Marriage*. It's therefore I continue in a State of *Celibacy*; and truly I don't see there is any Necessity for *Marrying*. Women, Thanks to Providence and the Wars, are Plenty enough, and a *Priest* of my Make, may have a *Seraglio*, if he pleases.

Thus much for *Religion*. I now proceed to *Morality*. The following Essays are of that Nature, by which you'll see that my Notions in *Morality* are not inferiour to those in *Religion*. I first thought to have brought the whole into the Essay of *Virtue* and *Vice*; but finding that I had a great deal to say on the Score of *Friendship*, I resolv'd to have a particular Discourse on that Subject.

The

The Essay of *Virtue* will contain a Dissertation, on all or most of the *Moral Virtues*, I mean my Notions of them; and I don't doubt but that I shall prove, (notwithstanding the high *Idea's* conceiv'd of *Justice*, *Fortitude*, *Temperance*, *Prudence*, *Chastity*, &c.) that the Source of them all is far different from what has been hitherto imagin'd; and that *Virtue*, as Great a Goddess as the ancient Philosophers have made her, is nothing but an empty Notion, a Name, and no more.





## ESSAY IV.

### Of Virtue.



**V**IRTUE, and it's Opposite, *Vice*, have made a great Noise in the World, on the Account of their Opposition: The One is universally applauded, and the Other exploded; but if I can prove, That in Virtue we are cheated with the Appearance *only*. I think the Opposition, nay, even the *Distinction*, ought to cease; I shall therefore consider Virtue thus *defin'd*. *Virtue is an Essential Good, by which all the Affections in the Possessor tend to the Good of the Publick, without Suffering any Selfish Consideration exclusive of the Publick to interfer.*

According to this Definition, all private Interest is excluded; my Business is, at present, to prove, That there's nothing which is call'd *Virtue*, as practis'd in the  
World,

World, but proceeds from that very *Source* which is opposite to the Being of *Virtue*, I mean from *Self-Interest*, or a *Personal Regard*.

If we consider Justice in the several Stations of Men, we shall find, that even her *Ballance* is on the Side of *Self-Interest*. Shall we go to the first Rank of Men, the *Princes*? We see that Human Policy is the sole *Occasion*, and that they distribute Justice among their People, purely for their *own Sake* and *Quiet*. If we regard them, in relation to *others* of their *own* Rank, we shall find that Personal Regard has there a great Share in their *Actions*; and tho' there may be seemingly a Dis-Interest, yet *that* has proceeded from an immoderate Desire of Fame, and the Epithets of *Great*, *Magnificent*, and the like, have proceeded from the same *Source* as the Affectation of being stil'd, the *Just*. Let us proceed to *Magistrates*; and *Interest* there is evidently apparent: A Magistrate depends upon his *Reputation*, and a *Puny Judge* that is censur'd for Corruption, is expos'd too much, to hope for Preferment, this renders him Circumspect; for when he knows the Character of being *Just* lays the Way open to his Preferment, his *Interest* interferes: And notwithstanding his Natural Propensity leads him to be *Partial*; yet he has farther Views,



Views, and his Interest prompts him to be *Just*. Shall we examine the Private Dealings between Man and Man? *Justice* there is the Effect of *Cunning*: A Man branded with the Character of being *Dishonest*, can have no Credit in the World; he's pointed at thro' the Streets; and so distinguished, that no Body cares to *Trust*, or even *Converse* with him. This makes Men *Honest* and *Just*, even in their own *Defence*, and has been the principal Motive *that induc'd me to pay my Debts*.

As to *Fortitude*, I have no Notion of it; the bearing of Injuries is what I can't comprehend. There are three Ways for a Man to Revenge himself, either to despise the Injury; to return the like; or to endeavour to avoid it. The *First* is generally pretended to, The *Latter* Impossible, but the *Second* has ever been my Practice. The boasted *Fortitude* of the *Cynicks*, and others, is *ridiculous*; and I don't believe that the best of them would take a *Drubbing* patiently, without Resenting it, if they durst. *Fear* often has pass'd on the World for *Suffering patiently*; or if not *that*, *Vanity* has often help'd them out. I have nothing to do with the Sufferings of the *Christian Martyrs*; a supernatural Assistance is what I don't pretend to. *Martyrdom* is not set down amongst my *Resolutions*: I don't pretend to *Suffer* for any



any Opinion ; my *Ambition* is of another *Nature*, and will put me upon doing the meanest Offices, so it contributes to the main *End*. So *Climbing* is perform'd in the same manner as *Creeping*.

Let us now see wherein the *Virtue of Temperance* consists. Is it practis'd purely as a *Virtue* ? Or, is there not something of *Interest* that interferes ? Has not the Preservation of Life, the Hopes of Health, or the Saving of the Money, some Influence on our over-boasting Men of Temperance. The Preservation of *Life* is so implanted in our Natures, that some Men, in the Midst of the most Torturing Agonies, make their utmost Endeavours for the Continuance of *it*, tho' one might think their Pains would make Death the most desirable. Why then should it be surprising, that Men, from the Desire of Long-Life, should be *Temperate* ? Your *Bon Vivants* are generally heedless, short-liv'd Fellows : It's therefore, that the most considerate Part of Mankind declare for *Temperance*, and they find the Benefit not only on the Account of *Long-Life*, but likewise in the Enjoyment of *it*, without Pain ; to which they are generally expos'd, who lead an Irregular or Debauch'd Life. Others are Sober and Temperate, from other Motives, such as *Avarice*, &c. but none of these have any Influence on me ; my  
greatest

greatest Happiness is in the Enjoyment of the *present Minute*: Give me my Bottle, I prefer *that* to the Exercise of a *Virtue* which the World mistakes, since it generally proceeds either from Interest, Necessity, or Constitution.

Prudence comes next under Consideration; and if we'll believe what we have heard of it, we shall find it represented as *the Soul of Justice, Fortitude, and Temperance, which guides them, gives them Life, and raises them to the Degree of Virtues*. This would be true, if the *End* propos'd was *gain'd*; but the *Cheat* lies, that the antient Philosophers, as well as *We*, have been mistaken, and fancy'd that Prudence lay in the Heart, when effectually it reach'd no deeper than the Imagination: Approbation follow'd the Characters of Just or Temperate; and this generally was the Incitement which mov'd People to be esteem'd so: Their Prudence therefore chiefly consisted in their Vanity, for their Actions always mov'd on *that* Foundation, and their *Prudence* tended to acquit themselves exactly of what they pretended to.

It was Prudence in a Man Professing Justice, not to be seen in Company with a noted Oppressor; or in a Man of Temperance to avoid being at a Tavern among  
Rakes,

Rakes. A *Divine* that sets up for *Prudence*, ought not to herd with Atheists, or write any Thing *Licentious*, or *Dissolute*, on so *Serious* and *Solemn* a Subject as *Religion*. Their Interest obliges them to be true to the Character they assume; and this, or their Ambition, is the true Spring of their *Prudence*.

I shan't say much of *Chastity*, the very Laws of Nature enforcing the contrary. There may be such a Thing as *Chastity*, but I believe, if we were to search for it, it would be only found amongst the *Old*, the *Impotent*, or Men of *cold Constitutions*: In such it ceases to be a *Virtue*. And if it is pretended to by Persons in their full *Vigour* and *Youth*, that pretence is often nothing but meer *Affectation*; at best it proceeds from *Vanity*, and the Practisers arrogate to themselves a praise from this pretended *Mortification*. As very often *Pride* is in *Humility*, so there is great *Ostentation* in pretences to *Chastity*: A Man sets himself above the rest of Mankind, who can Correct, as he pretends, *not only the Corruption of Nature*, but *Nature it self*, and Curb the propensity of his most violent *Inclinations*; but there's nothing of *Virtue* in all this, *Vanity* happens to be his ruling *Passion*, and he easily gives up all his other *Pleasures*, to the Indulging of that single one. But it's needless to say more

on this Subject here, it being a long Time since even the *Discourse of it* has been out of Fashion. *Lewdness* is openly avow'd in all *Conversations*, and I, my self, have not a little contributed to the Improvement of it in *my Writings*: There's nothing but what's Natural in it: I have made no *Secret* of my haunting of *Baudy-Houses*, nor do I think it any *Scandal*, That I have let the Publick know the exact Number of my *Claps*.

From what I have said already, on the foregoing Heads, which are call'd, *The Cardinal Virtues*, it's plainly apparent, That there is no such Thing, but that they consist nearly in the Name. And if we should examine the *Subordinate Virtues* to these, such as *Probity, Gratitude, Humility, Patience, Generosity, Modesty, &c.* we shall find them all Springing from one of the following Heads, either from *Vanity, Ambition, or Self-Interest*.

---





## ESSAY V.

### Of Friendship.



Come now to the *Last Moral Essay* design'd for this Volumn, and which Worthily deserves a Place by it self, nothing making a greater Noise, and having a less Being in the World than *Friendship*: Should we trace it to it's Original, and turn back to Antiquity for Examples, we shall find it so Rare, that even all Historians does not furnish us with above a Couple of Signal Examples; and those have so often, and so differently been Told, that there is some reason to suspect their Truth, at least, That those *Friendships* were not so Exalted as they are now Represented. We have a Proverb, *That a Story looses nothing in the Telling*; For which Reason I suspect, That *Pylades* and *Orestes*, as well as *Pythias* and *Damon*, were Two seeming Honest Fellows that were frequently together, and from thence they were concluded to be *Friends*.  
The



The offering to Die for one another, perhaps, was a *Drunken Frolick*, or but a *Bravado* at best. Besides, Who knows in what Circumstances these Gentlemen were in at their Friendly Contest? Suppose *Orestes* to be *Pox'd*, and *Pylades* to have a violent Fit of the *Stone*, would it not be an Ease for either of them to have dy'd? And did not their *Friendship* furnish them with a Glorious Pretence? There's no judging of Tales of such Date: The Actions are commonly Represented in the most Advantageous Light; but we are in the Dark as to the Motives and Incentives. Let us consider then *Friendship* as it's *now Practis'd*, and, I believe, it's much the same as it was a Thousand or Two Years ago. The Idea of it was always Great and Pleasing in the Imagination. It did well enough in the *Theory*, but made a scurvy Figure in the *Practise*: The Reason is, That *Self* is generally concern'd; and that Dear *Thing*, *Self*, commonly surmounts the *Virtue*, however Great and Heroic in appearance; not but there is such a Thing as *Seeming Friendship* in the World, and we have seen Men frequently Quarrel for their Friends, even when they were Absent; but in these Quarrels *Self* is the chief. We mistake our *Choler* for our *Friendship*; and our own Passions are excited and provoked under that specious Name. It's affronting our  
Judgment

Judgment to abuse the Man whom we call our Friend; and out of Puncto to our own Character we defend his. Thus the gratifying of our *Passion* is highten'd to a *Virtue*, and the effect of *Temper* mistaken for that of *Friendship*.

If we take a Survey of it thro' the several *Classes* of Men, we shall find it much the same: In Men of the Lower Rank, it's *Interest*, *Convenience*, &c. In Men of more Exalted Stations, it's *Interest* too. The *Trader* professes *Friendship* to his *Correspondent*; why? Because he's Useful, therefore he's his very good *Friend*; and he is just *so much so* as he is Useful, and *no more*; throw but a Grain of *Profit* into the Scale more than the *Friendship* is worth, and the Ballance immediately appears on the side of *Interest*. The *Friendship* of the *Great*, tho' the same in Effect, is *Trafick'd* after another manner; *Party* is the great Cement; but even that wont hold, when *Personal Interest* comes to be concern'd: At Court *Kissing* goes by *Favour*; and *Places* are got thro' the *means* of the *Ministers*. A Great Man in Power says, *My Lord, Such a one's my Friend, and must have a Place*. Why? There's a Vote in the House; a great Point to be Carry'd; and my Lord's a Leading Man: Is he deny'd the Place that he pre-

D

tends

tends to? His Friendship cools, and he pauses on the Debate; but whilst *Profit* is in view, his Interest and Friendship are at the Ministers Service.

Thus *Friendship* among the Great, is an Entercourse of Services; a Traffick of Benefits, which Rises or Falls according to the Degree of the Obligation.

In Cases of less Consequence, we find *Friendship* often the occasion of Mirth. There's no Word made more use of than *Friend*, amongst what you call *your Honest Fellows*, and *Bottle Companions*, and nothing abus'd more than that Name. How many Reputations have been Sacrific'd under that Pretention, purely on the account of a *Jest*? A sneering Wag, fraught with *Scandal*, begins his Story, generally, with, *My Friend such a one*. And after having Introduc'd him under that specious Name, wounds his Character more than a profest *Enemy* could do.

The *Friendship* of *Authors*, or Men of Wit, is no less a *Trade* than among the rest of Mankind: Commendatory Verses from a *Friend*, expect Commendatory Verses to a *Friend* in return. They deal on the Footing of the two *Gladiators*, and give it under one another's Hands, that they are *Brave Fellows*.

*Fellows*. If they miss of *That*, *Panegyrick* sowers, and turns into *Satyr*: And the Good-Natur'd *Friend* often Ends in the Ill-Natur'd *Critick*. Nor is *Neglect* the only cause of *Breach* of *Friendship* between Authors, those Gentlemen are often very much subject to *Spleen* and *Envy*; No wonder then that with them, a Man *forfeits* their *Friendship*, by *gaining a Reputation in the World*; especially if that *Reputation* any way *Interferes*, and is esteem'd Superior to their Own.

If Examples were necessary, I could Instance Numbers of my Cotemporaries, who from *Friends* have chang'd into *Criticks* and *Enemies*, and that too without any *Provocation*, but purely from *Vanity* or *Spleen*. The Heart of Man is a Labyrinth, to which none but the Owner has the Clue; Nay some times even he is puzzled in Tracing it Backwards, so Intricated are the Mazes from whence the source of Action proceeds. However, this is certain, That a Man can give the best Account of himself; and, if he will be so Ingenious, can reconcile Things which to the World seem Paradoxes and Contradictions.

It's therefore that I intend to bring *my Self* for an Example: And in two Notable

Instances, wherein I have been Concern'd, lay open the *Friendship* of *Authors*, at least such Friendship as I have shewn to two Men whom the World esteem'd *Excellent*, and were formerly call'd by me, *my very good Friends*.

The Honourable and Learned Mr. *Boyle* is the First I shall mention: He was Esteem'd the *Mæcenæ*s of this Island: The great Encourager of *Arts* and *Sciences*; a Favourer and Friend of the *Muses*, for he himself was One; a Champion for *Piety* and the *Christian Religion*, both by his Writings and Example; and, in Every Thing, one of the *greatest Genius's*, and *best Men* of the Age. So many Shining Qualities seem'd to Eclipse my Reputation, and gave me the Spleen. But I was at a loss how to lessen his Merit; I had formerly call'd him *my Friend*; had receiv'd Favours from him; and, in some of my Writings, given him those Commendations which I could not Retract *openly*, without giving my self the *Lye*, and appearing a *Monster* of Ingratitude and Insincerity. I, with Regret, remember'd, what a bright Figure he made in one of my *Treatises*: How I had Cloath'd him with *Armour* given him by all the Gods; and had made him the Hero of the Antients, to dompt those Two  
For-



Formidable Moderns, *B-t-y* and *W-tt-n*. After this, to Attack him *openly*, it would have been Indiscretion, and I should have Expos'd my self. Besides, I knew him to be as much an Over-match for me in *Learning* as in *Probity*: I therefore took the *Humourous Part* on me, and, in Ridicule of his *Divine Meditations*, I wrote a *Meditation on a Broom-stick*. This was done behind the Curtain; and I had the pleasure to see those Writings that were so universally applauded, lessen in the Esteem of all the Libertine Wits about Town. Why should he employ his Wit and Learning in the Service of Religion and Piety? Could he not have join'd with me in Laughing them both out of the World? and Removing those Prejudices which can scarce be eradicated, even by my Writings: If he would have done this, I might have continued my Friendship; but since he would not, he gave me an Opportunity to lessen his Credit, and at the same Time to indulge my natural Propensity to Satyr on *Religion*; what could be more so, than to put a *Broomstick* on a Level with his most exalted Meditations.

Merit, like Honour, the more it's divided, is the less taken Notice of: For which Reason, every Man that regards his

own Interest, and would make a Figure in the World, must have a strict Watch on the Performances of his Cotemporaries. A Rival in *Fame* is the most dangerous of all Rivals; for when the *Gipsy* grows once enamour'd, she's ever Babbling the Praises of her Paramour; she's a true Woman; there's no Stopping of her Clack, but if she's ever silent, it's not from Perswasion, but her natural Inconstancy. The best Way to keep her, is by Prejudicing her to others; for set her once on Detraction, and then she'll be as lavish of Scandal as at other Times she is of Praise. If therefore a Man has not *Merit* enough to appear the most *Shining* Example, his best Method is to throw *Dirt* on others, whose Pretensions interfere with his, and if the *Filth* once sticks, their Reputation tarnishes of Course. This, however, is best done at an Unprovided and Unawares; for when it's discover'd from whence the *Ordure* came, the Aggressor lays himself too open to the like Usage. The Name of *Friend*, in such Cases, is of signal Service, and here it is only that *Friendship*, or the Pretence of it is valuable: A Man who believes you his *Friend*, is quite ungarded, and never suspects an Attack from your Quarter; his Bosom is open to you; and when he finds himself *touch'd*, it's Odds but you

you are call'd into the Consultation : You wound him as you please, and suffer him only to apply such Remedies as you think advisable. After this manner, I acted with Mr. *Steele*, (which is the second Instance I promis'd) : And tho' at last he has discover'd me to be his *Enemy*, yet I led him into so many Steps of Ruin, whilst he was my *Friend*, that it's now impossible for him to extricate himself. My *Reputation* now rises superiour to his, and is quite of a different Nature ; so that the Name of *Friend* is of no further Use, and I can trample on him, with a better Grace, as a Declar'd Enemy.

When he first undertook the Province of *Tatler*, I was his constant Companion and *Friend*, and was then willing to contribute something to the Carrying on that Work, for *Dick's* Advantage, but not without some *Personal* Regard ; and, besides this, I was the more inclin'd to do it, because the most Celebrated Wits in the Kingdom were engag'd in the Undertaking, and I was unwilling to be left out of the Number. Things standing thus, I equip'd him with a \* *Name*, and now and

D 4

then

---

\* *Bickerstaffe*, this Author having wrote the wond'ful Predictions under that Name.

then, as I happen'd to be in Humour, sent him a Morning's Entertainment for the Town. But his Reputation growing Greater than I at first design'd him, I secretly meditated his Undoing: The Method was easy; I knew his open and easie Temper; his Honesty in Principles; and how easie he might be led into a Party-Wrangle, which could not fail to render him Obnoxious to some, and, of Course, lessen his Reputation.

The Party-Quarrels had not, as yet, any Influence on the Town's Opinion of the *Tatlers*; they were still Read, and still Admir'd; both *Whigs* and *Tories* join'd in the Applause, and *Dick Steele* was esteem'd by every Body, a Merry, Diverting, and Witty Fellow. I knew the sure Way to take him down from this Pinnacle of Reputation, was by Engaging him in a *Party*; and not having then declar'd my self, I easily betray'd *Dick* into it, under the Notion of *Doing Good*: And I advis'd him to the Publishing *that Letter* from *Downs* the *Prompter*, which was the Beginning of his Ruin, tho' I here declare, I did not write it: From that Time he began to decline from his

his exalted Character; he had sour'd all his *Tory* Readers, and they began to lessen his Reputation. It dwindled, as I wish'd, by Degrees, and, at last, I had the Satisfaction to hear all his Performances Ridicul'd; and such was Party-Prejudice against him, that, notwithstanding what had been said formerly, they would not allow him neither Wit, nor Learning, nor even Common Sense. What added to my Pleasure, was, after I had profess'd my self a *Tory*, the Party ascribed to me all the Witty Papers; and because I was the Original *Bickerstaffe*, I was Complemented as the Principal Author, or Supporter of the *Tatler*.

When *Dick's* Credit began to Decline, I withdrew my Assistance by Degrees, still Continuing his very good *Friend*; I was sorry for his Misfortune, and would have drawn him into a Recantation, and by that means have effectually ruin'd him with both *Parties*, but he was always immoveable. I told him, He had Enemies, and bid him take Care: And, to fright him into Compliance, as well as convince him of what I said, I, now and then alarm'd him with an *Examiner*, and then drop'd the Argument: But, at length, tir'd with Acting



a double Character; I threw off the Mask, and appear'd a Confess'd Enemy, attack'd him openly, under the Character of *Toby*, and prov'd him to be a Bankrupt, both in Wit and Fortune; that he had always Traded on other Men's Stocks; and that had it not been for me, and others, he had long since starv'd in a Goal.

Thus ended our *Friendship*; and thus generally ends the *Friendship* of *Authors*; like the rest of the World, their *Friendship* is a *Trade*. Their *Interest* is in Praise; and tho' there's nothing so light, yet they keep an exact Account of the Weight, and allow each other *Friendship* according to *Value receiv'd*. They all have Pretensions to Lands in *Parnassus*; and often quarrel as much about the Titles to imaginary Estates, as the Men of Fortune do about their Real Ones.

Disputes about *Property* often occasion Breaches betwixt the Best of *Friends*; nor can I find a Means to cement the *Friendship* of *Authors*, unless there was a Surveyor-General appointed to allot every Author his Share in this Kingdom of *Apollo*; this might possibly compose the *present Differences* about the

the *Property*; but in the next Age there would be such Wrangles about the Succession, that I think the Project is impracticable.

Having now sufficiently discuss'd the *Friendship* of Authors, I come to the *Friendship* betwixt the Patron and his Client; which is the last that I shall examine, and so close this Essay.

*Friendship* between a Great Man and his Dependant, can't properly be call'd so, because of the vast Disproportion in Degree, which prevents Mutual Benefits: But since there's nothing more frequent in Men's Mouths, than to boast that a Great Man is their Friend; and likewise for my Lord to declare, He's such a Man's *Friend*, and will serve him. Let us see what kind of *Friendship* is between them. The Dependant's *Friendship* is Interest: He attends his Patron on all Occasions; nay, perhaps, exposes and hazards his Life in his Service; but it's *Interest* that's the main Spring to this: My Lord has the Ear of his Prince, and Preferment comes thro' his Chancel: It's this that makes him follow'd, and courted, and engages him Numbers of Friends,  
not

not out of Attachment to his Person, but to the Benefits that he can bestow: See him divested of Power; the *Court* vanishes; and nothing remains of the past Attendance and *Friendship*, but the Remembrance.

On the other Hand, the *Friendship* of the Patron, is Vanity. Pomp and Shew glad his Heart; the Bended Knee, the Flattering Tongue pleases; and my Lord Deals and Parcells out *Friendship* just according to the Adoration: Observe him at his Leve, how it's Crowded: Could one Write down his Whispers, you'd find him a *Friend* to every Man about him, when, perhaps, he Wishes half of them at the Gallows. When he bestows Benefits, it's with Shew and Ostentation; and after the Benefit is bestow'd, he looks on the *Receiver* as his Creature, and Expects his Adoration accordingly.

Thus *Friendship* is Barter'd betwixt Man and Man, in the several Degrees of the World; the *Friendship* of Men of Quality to one another; that of the Trading part of Mankind; of the Scholar; the Lawyer; and even the Priest; all proceed from the same Motive, the Love of themselves. Nature has so contriv'd it, that there should

should be a Mutual Dependance; an Intercourse of Benefits: So that tho' there is not such a Thing, in reality, as *Friendship* in the World, yet it's necessary there should be an appearance of it.





## A Digression.



Y Gentle and Courteous Reader will, I hope, pardon me, that I Elope from my Propos'd Subject, and Entertain him with something *New*, which may serve to unbend his Mind from the great Seriousness and Attention which the foregoing Grave and Elaborate Essays have occasion'd: But in this, I shall pursue the Main end, *viz.* The Instruction of my Reader; and, perhaps, be the Means to Excite some new Author to Exercise his Talents for the Publick Emolument.

Many great Genius's lie Bury'd in Rust, for want of Exercise and Use, which, if Furbish'd up, would make a bright Figure in the Republick of Letters. Men are often Ignorant of their Talents, and, out of Inate Modesty, Decline Appearing in the Publick, whilst your Overbearing



bearing Fellows, that have nothing in them but Impudence, boldly Strike at all, and by the only help of *Dyche's* Spelling-Book, set up for Authors.

For the Discouragement of Quacks, and to Encourage young beginners in Writing, I shall here shew how the Knack of Writing may be arriv'd at; and who are the properest Persons to undertake that Province; what Talents are required; and how they are to be us'd. I shall not here Intermeddle with the Poet, the Philosopher, or the Theologist, but confine my self only to a Class of Authors, which have not, till of late, been of great Consideration in the World, I mean *the Writers of Characters*.

Historians are Divided into several Classes. The Writers of General History are of the first Form; Biographers are next; the Authors of Memoirs are of the third Degree, from whence they Descend to the Writers of Characters, which is the Last, and Lowest Class of the Historians.

The School of Historians is the World, and every one sets up for a Master; it's *this* that leads Men often into Mistakes, and occasions their Undertaking of Tasks to which they are Unequal:

Unequal: I have known a Fellow pretend to be an Author of the first Form, when, upon Examination, he was not worthy of a Place in the Lowest.

Men therefore ought carefully to examine their Talents before they expose them to the Publick, *Quantum Valent Humori*.

Begin at the Lowest; and if you find you Succeed, go on; Exercise will give you Strength; and when you find you have it, you may use it as you please. The Bird of *Jove* soars diffident at first, but when he knows his Pinion's Force, he Soars aloft: Each Day attempts a more adventurous Flight, and dares at last to Brave the Mid-Day Sun. So should it be with Historians; and this method have I pursu'd, not from Diffidence of my own Performances, but that I might do *things* in form; and since I intend to set up for an *Historian*, I have began at the lowest Class. *That of Writting of Characters*, and I think I have acquitted myself very well of the first Undertaking: The next Work shall be my *own Memoirs*; an Extraordinary and Diverting *Piece*; from thence I shall proceed, in Order, to Write the Lives of the most Illustrious Personages

Personages of the Age, which will serve as an Introduction to my last Design, *The General History of the Times*.

In this *Learned* Work I intend to be more Impartial than my Lord *Clarendon*; I shall explain *FACTION*, and account for the value of every Letter in that useful Word; I shall shew the true Motive of Changing of Principles; why *Presbyterians* turn *High-Churchmen*, and *High-Churchmen Whigs*; how Honours have been Obtain'd; and for what Ends Men of *little* or *no Fortunes* were made *L——ds*; by what steps *F——n* have rose to be *S——rs*, and made so considerable Figures in the *H——se*, as to become *Leading Men*. I shall not confine *my* self to the *Publick* Appearance of *Things*, but shall trace *their* Original in *Private*; for which reason, I shall follow the Orators from the Senate-House to their private Caballs, and shew how Speeches were *first Penn'd*, and from what Hand they receiv'd Amendments and Alterations. I shall, if I think proper, consult *Dr. Ferguson* about *Plots*; but my own Talent lying much *that way*, I shall have the less occasion for Assistance, or Help, in that Important Point. In short, there's nothing that I shall omit for the Embelishment of so Great and Useful a Work; and I don't doubt but I shall furnish the Publick

E

lick

lick with the most Surprising History that ever appear'd in the World.

This to some may seem a Digression from a Digression, and nothing to the Matter in Hand, the thing propos'd, being to acquaint the Reader with the Qualifications requir'd in a *Writer of Characters*; but as the Productions beforemention'd are the Consequences of that *kind of Writing*, I thought it not improper to *Tattle* a little of *my Own Designs*, as well to Inform my Readers what they may Expect from me, as to let those worthy Gentlemen that Succeed me in this present Province, know, what *mighty Works* may hereafter be undertaken by them, to the prodigious Emolument of the Publick.

But to go on with my first Purpose. A *Writer of Characters* is like a Callow Bird, that, till he comes to the tryal, hardly knows that he has either *Wings* or *Talons*, tho' both are requisite and necessary, but more particularly the Latter. A Black, or Dark Complexion, is an admirable *Index*, for it's to be hop'd the Mind is of the same Hue. If he loves *Mischief* better than his *Meat*; hates *Merit*; and, like *Asses*, the Proto-Types of the *Criticks* has a great redundancy of *Gaul*, there is great appearance that, in Time, he'll prove a notable *Bird of Prey*. He must have no  
regard

regard to the unfashionable Words of *Honesty*, *Charity*, or *Friendship*; but he must be an Adept, in a *peculiar way of Thinking*, as well as in the *expression of his Thoughts*, by the Moderns call'd, *Phraseology*. These Things premis'd, the Person in whom the Qualifications are found, may immediately call for Pen, Ink and Paper, and set himself to Write.

The next Thing to be Consider'd, is the *Subject* and *Matter*, and tho' my last Performance is an admirable Model, yet there is something more to be Consider'd. The antient way of Writing of Characters was to find out some Person eminent either for his Actions, his Wit, his Learning, his Piety, or the like, and to expose these Qualifications to Publick View. This made the Possessor gaz'd at and admir'd: But now the Manner is quite chang'd; an Eminent Person is still, and ought to be the Subject, but then you must carefully avoid Saying a Word of his shining Qualifications, except it be follow'd by a Detracting Paragraph. Mix the Colours so, that there may be some seeming Resemblance, but besure that the Resemblance is Disagreeable. As for Example, "We talk much of our General, and the  
"mighty Feats he has done in War: It's  
"true he has Beaten the *French*; what



“then? It was his own Interest he was  
 “pursuing; and whilst he Beat the Ene-  
 “my, he Sacrificed his Country to his  
 “Avarice. May not such a Man, instead  
 “of the Applauses given him, with the  
 “Epithets of *Great, &c.* be more justly  
 “esteem’d a *War-Leach*, full and bloated  
 “with the Blood of his Country, as well  
 “as that of Plunder’d Provinces?

If a Churchman is *Eminent* for his *Piety*,  
 he is still a *Foe to the Church*, being a  
*Friend to Moderation*; and if a Person is  
*eminent* for his Wit, he may be deal’d  
 with after this manner; — *Richard*  
*S——e*, Esq; who Publish’d the *Specu-*  
*tors* and *Tatlers*, was believ’d to be  
 one of the most Accomplish’d Men in  
 the World, but since the *Political Ca-*  
*coethes* has broke out on him, his *Li-*  
*beral Education* has vanish’d; it is ap-  
 parent, That he has convers’d with no-  
 thing but *Porters, Carmen, Foot-Soldiers,*  
*Players, Bullies, Bawds, Pimps, Whores,*  
*and D——r S——ft.* Has he not been  
 Arrested for *Bastards*? And would a  
 Man of *Liberal Education* contrive a  
 Battle between the same Word, and  
 bring *All* out against *All*? The Payment  
 of a Bond of 300*l.* to an odd Day of  
 a Creditor; the Importance of *Dunkirk*,  
 by an Author born at *Carrackfergus*,  
 who stiles himself an *Englishman*; the  
 Setting

Setting up for an *Adviser of Princes*, when he ought to pay his Debts; the Abusing of a *Minister of State*, of an *unblemish'd Character*, who has *rescu'd the Nation from the Scorn and Derision of its Confederates*; his Publick Spirit in Recommending of Tradesmen to the Town; his double Equiv. lent for his *quondam* Place in the Stamp-Office; his being whip'd, when at School, by Dr. Walker, and the like; are all plain *Indications* of his being a *Fellow* of no Consideration; and so far from being *Dis-Interested*, or a Gentleman of a *Liberal Education*, that he *exposes his Integrity to Sale*, and letts his *Wit*, (tho' he has none) out by the Day, and *fades and Hackneys down his Genius to supply his Luxury*.

This Method will do the Business; and tho' the Writer is a Person of the vilest Principles that ever prostituted his Pen in the Defence of any Faction, yet the Personal Abusing a Champion of the *Opposite Party* will meet with Approbation, and procure the Author Esteem, or, what's better, Money, for the Pamphlet will certainly Sell. But, to the End that the Young Tyro's in Politicks may be truly enter'd, and

prove stanch *Blood-Hounds*, I recommend to them the *Examiners* compleat, and all my Treatises, excepting the *Sentiments of a Church-of-England-Man*. There may be some cavil at the Letter about the Sacramental Test, but there's a little *Violence* in the *Treatise*, and the Reading of it will do no Harm. I likewise recommend to them the Perusal of all the Tracts Written by the Ingenious Mr. Sewel, as well as those of my She-Assistant in the *Examiners*, the Celebrated Author of the *Atlantis*.

And, for their further Improvement, I design, in a little Time, to send to the Press the following Books, which will be Printed for my Dear and much Esteem'd Friend, *Abel Roper*.

## BOOKS to be Printed.

A Sermon on Moderation. By Doctor S———l.

A Key to the *Examiners*: Being the Joint-Labours of Mr. H——d——th; Mrs. M——n——y; and D——r S——ft: Humbly Dedicated to Sir Patrick L——w——fs, in *Usum P———*.

The *Cameleon* in Imitation of the *Salamander*. By Dr. Swift.

A Political Essay on Monasyllables,  
Proving,

Proving, That there's more Eloquence in the two Opposites of *Yes* and *No*, than in all *Cicero's* Orations.

A new Jigg: Penn'd after Mr. *Syriz's* Manner. To be play'd on a *Scotch* Fiddle, with Fringe-Gloves on.

A Project for *Trade*: Containing strange Discoveries in *Terra Australis Incognita*. Written for the Use of the *South-Sea* Company.

A Help to Remembrance: Being a Retrospection to what has past for these last Ten Years. In this Work, there's a great Regard had to the *Credit of the Nation*, and all Inconsistencies are reconcil'd.

A *New* Case of the *Catalans*. This was design'd to be included in the foregoing Piece, but some Accidental Alterations have happen'd, which occasion'd it a Treatise by *it self*.

An Historical Account of Impudence: Shewing its Original; its Rise; Transplantation, and Growth. Written for the Encouragement of Footmen. And Dedicated to *A—r—r M——e*, Esq;

A new Book of Discipline: For the Use of the Colonels of the Foot-Guards.

A Medley: Or, The Character of the Accuser. By Mr. *F——o*.

Intrigues Amorous and Political. By the *L—— V——t B———ke*.

The whole Art and Mystery of Gaming. By the D—— of B———.

Poetry and Politicks reconcil'd. By Mr. Prior.

The Benefit of Scrutinies. This Work was begun by Sir G——e N——l——d; and, as some say, occasion'd his Distraction: But it has since been finish'd with much Ease and Advantage by Sir W——m Wi——rs, and others.

A Fly-Trap for the Use of the LIONS. By an unknown Author.

*Jason and Medea*: Or, The Golden Fleece. A Poem. Inscrib'd to the Advocates for the *Bill of Commerce*.

The Law of Arms: Or, A new Essay on Duelling. By C. H——l——n.

Honour and Interest. By Mr. *What de Te Cal'm*, a Great General.

Strange and many Discoveries by the Inspectors of the Army.

A Rejoinder to Mr. *Stanhope's* Answer to the Commissioners of the Publick Accounts.

A New State of the Nation. By a Great Lord.

The Destruction of *Jacobitism*. By Sir C——n——e P——s.

The Privileges of the City of *Dublin* enlarg'd: With Encouragement to the *Protestants* of *Ireland*. By the same Hand.



A Hue and Cry after the *Answerer* to the *Crisis*: With a Description of the Author. Together with some Discoveries made by a Person unknown to the L——d B———ke. Written by an Ingenious Gentleman.

A Dissertation on Oratory. By Sir W——m W———m.

A Panegyrick on the Memory of King *William*. By the B——p of C——ke.

The Benefits of *Peace*. By a City-Merchant.

These, and several others, *not yet finish'd*, will be Publish'd, in a short Time, for the Use and Instruction of the Dealers in Politicks; and will be particularly serviceable to the future Writers of Characters. One Thing I would advise these Gentlemen carefully to avoid, which is the Allowing any Wit or Learning to any Person but themselves and Adherents. If any Thing appears in the World excellent, be sure to ridicule it. *Tomy of Pots* may be set in Competition with *Homer*, as well as *Tom Thumb* with *Æneid*. A *Momus* will ever be read, whilst your good-natur'd *Comentators* are the Lumber of the Booksellers.

The



# The Political Essays.

## ESSAY VI.

### Of Government.



Formerly was of Opinion, that no one Regular *Species of Governments* was more acceptable to God than another, that *Aristocracies*, *Democracies*, and the like, were Equally *Jure Divino* with *Monarchy*; and that it was the Conveniency of the *People* in General, the Publick Good; and not the Welfare of a *Single Person*, that was the Main end of Government. “ Where *Security* of *Person* and *Property* are preserv’d by *Laws*, “ which none but the *Whole* can repeal, “ the Great Ends of *Government* are “ provided for. Whether the Administration be in the Hands of *One*, or of “ *Many*. Where any one *Person*, or “ *Body*

“ *Body* of Men, who do not Represent  
 “ the whole, seize into their Hands the  
 “ Power in the last Resort, there is  
 “ properly no longer *Government*, but  
 “ what *Aristotle*, and his Followers, call  
 “ the Abuse and Corruption of *One*.  
 “ This Distinction excludes *Arbitrary*  
 “ Power in whatever Numbers; which,  
 “ notwithstanding all that *Hobbs*, *Filmer*,  
 “ and others have said to it's Advantage,  
 “ I look upon as a greater Evil than  
 “ *Anarchy* it self, as much as a *Savage* is a  
 “ Happier State of Life, than a *Slave*  
 “ at an Oar.

— It's therefore, I think, that every man  
 that would argue for Absolute Power  
 in one Single Person, in all Free States,  
 should be Treated as a Common Enemy  
 to Mankind. In *Conscience* he ought to  
 quiet so Prejudicial an *Opinion*; or, at  
 least, in Prudence he ought to conceal  
 it. It was the Preaching up of this  
*Doctrine* in *England*, that brought a heavy  
 Charge upon our *Clergy*; but *Humane*  
*Frailty* and *Interest*, too often interposes  
 among Men of the *Holiest Function*;  
 and in the best Societies there are some  
*Ill Members* which a *Corrupted Court* and  
*Ministry* will Industiously find out for  
 their Turn. Some of the *Clergy* ran  
 into the Notion, by *Mistake* of the Ob-  
 ject, and fix'd *Passive Obedience* to the  
 Single

Single Person of the Prince, which is only Due to the *Legislative Power*; it's to *that* our *Passive Obedience* is mean'd, and in all *Government* it must be *Absolute* and *Unlimited*. What seems to have Confounded Men's Opinions in this Doctrine, is, that the Word Magistrate denotes a Single Person, and seems to express the *Executive Power*; from thence it came to pass, that the Obedience due to the *Legislature*, was, for want of knowing this Easy Distinction, misapply'd to the *Administration*.

Tho' I'm of Opinion that every *Species* of *Government* is *Lawfull*, yet I don't think them equally *Expedient*.—*Monarchy*, no doubt on't, is more exactly consistent with the *British Constitution* than any other; I don't mean *Monarchy Absolute* and *Dispotick*, but hedg'd in by *Wholesome Laws*, the *Security* of the *People's Freedom*. *Arbitrary Power* is but the first Natural Step from *Anarchy*, and *Savage-Life*, the Adjusting of *Power* and *Freedom*, being the Consequence of *Maturer Thinking*. And this is no where so duly regulated as in a *Limited Monarchy*, and such is the *Constitution* of the *English Government*. The *Monarchy* indeed is *Hereditary*, but not *Indefeasable*; for the Person in Possession, if he *Governs* by the *Consent* of the *Whole*, is a  
Limited



Limited Monarch, which is Authority sufficient to abolish all precedent Right. If he comes in by *Conquest*, he is no *Limited* Monarch till he Consents to *Limitations*, then he becomes a King *De Jure*; and this may serve to shew the Absurdity of the Distinction between a King *De Jure*, and one *De Facto*. In Respect to the *English* Government, all Kings *De Facto* being actually Kings *De Jure*, when they consent to Govern according to the Laws.—

This is the *British* Constitution: On this Foundation we proceeded in the Late *Revolution*; and it's this that must preserve our Constitution hereafter; for whenever the Power of the Prince grows *Unlimited*, the Freedom of the People sinks of Course. The *Freedom* of this Nation chiefly consists in an Absolute Unlimited Legislative Power, wherein the whole Body of the People are fairly Represented, and in an Executive duly Limited.

I was formerly (as I have said) of this Opinion, but there's nothing durable on Earth; and, at present, I declaim against the foregoing Principles with as much Violence and Warmth, as I formerly affirm'd them with Candour and Temper: I am now convinc'd, that I have been in an *Error*, tho' I don't know well



well where it *Lies*: I find most of the Articles *True*, but yet there's some Mistake in the *Sum Total*, which makes me conclude, that the Account is false; and, without further *Examination*, I profess the Contrary to all I have said above. I have very good Reasons for Doing of it, and such Reasons as could make even *Domishines Philipse*.

What I have said above, perhaps, was the Result of my serious Reflection; what I say to the Contrary, is in Compliance to the Times, and my Interest, which, is much more valuable to me, than the Good of my Country: Freedom now is the Jest of our Party, nor have they, who make a Noise about it, any Pretensions even to the *Word*. Since they won't come into our Measures, the Naming of it is *Rebellion*, or, at least, an Affront to the Prerogative. I was quite *out*, when I said the *English* Monarchy was *Limited*; and I can now prove, that for several Years after the Conquests, Villainage was in Vogue. It was *Henry* the 7th, who gave great Strength to the Liberty of the Commons, by Permitting the Nobles to sell their Estates. And *Henry* the Eighth encreas'd both that; and their Power, and their Riches, by the Alienation of *Abby-Lands*.  
By

By this means the Clergy, were thrown out of the Scale ; and, for some time after, had little or no weight in the Ballance of *Power*. The Clergy have, since that grown by Degrees into *Power*: And could the *Abby-Lands* once more Revert to the Church, or be at the Disposal of the Sovereign, it would be a great Accession to the *Power* of the Prerogative, and be a Means of Reducing the People to their Ancient State of Villainage.

As I am now of Opinion, that Passive, Unlimited, and Unconditional Obedience should be paid to the Sovereign, I quiet disclaim the Distinction of the *Executive* and *Legislative* Power. By the Supreme Magistrate, a single Person is meant ; and we can't pay too blind an Obedience to Heaven's Vicegerent here on Earth. If I should be here ask'd, If I would give up my Life, my Estate, or my Revenue, at the Command of my Monarch? I would certainly say, *I would* ; — the Difficulty not lying in the Paying it, but in the Performance.

As to the *Succession*, I now maintain it to be Hereditary and Undefeasable : And yet I talk of Obedience to her present *Majesty*, and an Adherence to the *Protestant Succession*. Some say, That there's an *Absurdity* in that, but I am not now at Leisure

ture to enter into the Argument, but Time will clear up that Point.

From what I have said, it may be inferr'd, that my present Notions of Government are not quite so settled as they were formerly; but these are the *Gleanings* of the *Examiners Politicks*. My whole Scheme is inverted; nor can I tell well what I would be at, other than this, that I depend much upon an Old Maxim, That Order rises from Confusion. If I could once bring the rest of the Nation to be as unfix'd as I am, the Business might be done.

But every Man thinks himself concern'd, more or less, in the Affairs of his Country: He pretends to have the Privilege of a Subject, and to talk freely of the Administration of Affairs. Interest may sometimes tie up People's Tongues, or else let them loose to their Country's Ruin; yet, upon serious Reflection, the most harden'd Villain can't be wholly unconcern'd, but, tho' he has no Conscience, must sometimes feel an uneasy Remorse. The Innuendo's he gives in those Repenting Moments are worthy Notice, for the Observations are commonly just: I am at present under such Reflections, and can't forbear Observing, that there is an Appearance of Fatality; and that the Period of a State approaches, when a Concurrence of many Circumstances both

*Within*

*Within* and *Without* unite to its Ruin, while the whole *Body* of the People are either *stupidly Negligent*, or else giving in with all their Might to those very Practices that are Working their Destruction; to see whole *Bodies* of Men breaking a Constitution, by the very *same* Errors that so many have been broke before; to observe *Opposite Parties* who can agree in nothing else, yet firmly United in such Measures as must certainly ruin their Country: In short, to be encompass'd with the greatest Dangers from *Without*; to be torn with many *Virulent Fractions Within*; then to be Secure and Senseless under all this, and to make it the very least of our Concern: These, and some others that might be named, appear to be the most likely Symptoms in a State of a *Sickness unto Death*.

---



## ESSAY VII.

### Of Parties.



HERE is nothing that at all Times has appear'd of greater Concern to the Publick, than *PARTIES*. Places at Court, Preferment in the Church, and Posts in the Army, have generally been bestow'd on that single Consideration. The Question was not, Whether a Man was *Honest*, *Pious*, or *Brave*; but whether a *Whig* or *Tory*. It's therefore that every Man has been, and still is, oblig'd to declare himself either for One or the Other: For a *Medium* cannot be allow'd, and a state of *Neutrallity* is absolutely impossible; when *Parties* are form'd, all *Straglers* look ridiculous, and become Insignificant: So it's necessary, for their own sakes, to run into the Herd which will of course Hide and



and Protect them; and if once they are in, *to be much Consider'd, requires only to be very Violent.*

Noise and Impudence may easily pass for Zeal; and a Fellow of no Principles, if he can but Talk much, may be a good *Party-Man*, and entituled to some degree of Preferment. But what surprises me is, the over-payment of Services; and *that* Naturally leads me into Fears, That on the Ballance there must appear a Deficiency when it's least thought on. The Rewarding of Men according to their Works, is what every Man may reasonably expect; but in *Parties*, Men are apt to believe themselves of greater Consideration than they really are; and, like the Fly in the Fable, think they raise the Dust, when they only stick to the Chariot Wheel. Such inconsiderable Triflers are of small Use to the *Party*; but I make a vast difference between them and the Men of Consequence. An Enrag'd Populace is of great Use in the support of *Parties*. They are easily Fomented, but then they as easily Abate; the great Management is in keeping up the Cry; and those Persons who are the most Dextrous in *this*, deserve the most from the *Leading Men*. *Sophistry* and *Quibbling Wit* pass easily on the *Vulgar* for *Reason* and *Sense*; *Impudence* and *Lyes*, go for *Courage* and

F 2

Truth.

*Truth.* And a Man of Learning, who can get over all *Scruples of Conscience*, and prostitute his *Honesty*, and Pen in the Service of the Men in Power, ought to be amply Rewarded for his Pains. A Minister finds his Account in Entertaining such a Person, and never pays him, but for Value receiv'd.

I know it is to be wish'd by *Well-Meaning Men*, that there were no Occasion for their Employing of such *Hirelings* in the Service of a Party. They think that the *Cause of Truth* would support it self, and has little Occasion for Advocates; but in this they are deceiv'd; for whilst there is *Pride, Malice, Ambition, or Avarice* among Mankind, we shall never want *Designing-Men*, who will obstruct the *Publick-Good*, and sacrifice all to these prevailing Passions. While such Men are at the Head of Affairs, it's necessary to entertain, on their Side, such Persons as can put the best Gloss on their Management; out-face even Truth it self; and undertake any Thing, however Base or Villainous, if it's for the Service of the *Party*, or their *Patron*.

When a Man enters himself on the Side of a *Party*, he ought to do it with an entire Resignation: The Will of his *Superiors* must be his Law; he must have just as much *Wit* and *Honesty* as they are pleas'd to allow him, and no more: Tho' the *Latter* is quite out of the Question, yet it's necessary that there should be

be the Appearance of it; at least there must be that *Honesty* which is practis'd amongst *Rogues*, who are ever true to one another!

*Deferters* from one Party to another are well worth being taken Notice of. At their first Coming-Over, like *Deferters* in the Army, tho' they are well receiv'd, yet they are look'd on with a jealous Eye. The *Deferters* are sensible of this, they therefore lay hold on every Opportunity to signalize themselves in their new Service. There's nothing too Dangerous, nor too Vile for them to undertake; and I generally observe, whenever any Thing is done that is very Violent, and very Malicious, it comes from the Hand of a *Deferter*.

The first Step they take to gain the Confidence of their New Party, is to unfold all the Secrets of the Other-Side; and very often they disclose Things which never were thought of but by themselves; they form Designs first, and then betray them, like Doctor *What d' ye call him*, that invented a Plot, and then discover'd it himself. In short, a *Deferter* omits nothing to gain him Credit with the *Party* he has last espous'd, and has no Regard to any Thing, however *Sacred*, farther than as it is of Use to their *Interest*. ' He follows the Instructions of ' the *Party*, Right or Wrong, thro' all its ' Sentiments, and acquires a Courage and ' Stiffness of Opinion, not at all Cogential ' with him.

Should we be so curious as to enquire into the Source and Original of *Parties*, and how *they were bred*, we should find them generally to have proceeded from the Managements of a *Single Person*; and tho' the *People* at first have seem'd to be concern'd, ' Yet the Populace, at last, has prov'd its own Dupe, ' meer Underworkers, to advance their own ' Ruin with as blind Instinct as those Worms ' that die with Weaving Magnificent Habits for a Being superior to themselves.

All Parties and Distinctions in this Kingdom were *ever* form'd by *Designing Men*, who, taking Advantage of the Publick Divisions, have set up for the *Leading-Men of Parties*; and tho' they always undid their Followers, they still went on, and pursu'd their own *private* Ends, under the Veil of the *Publick*. Nor is it only in this Island, that the Violence of *Parties* have Govern'd, and the People been led into their Ruin, to promote the *Interest*, or *Ambition*, or to satisfy the *Malice*, or *Revenge* of a *Single Person*. *Athens*, *Rome*, and *Carthage*, all owe their Ruin to the same Cause. The loss of their Liberty, and Downfall of their State can't be ascrib'd, with Justice, to any Thing but to the Contention of *their Parties*; and those Parties were always formed purely for the Service of *particular Persons*.

It is needless to examine how Men have become *Leaders*, whether from the Possession  
of



of great *Abilities*, or a *Lucky Hit* : This is too great an Enquiry to be enter'd on here, but it's sufficient to *observe*, that ' When ' the Leader once is fix'd, there will never ' fail to be Followers ; and whoever is so ' bold to give the first Leap over the Heads ' of those about him, the rest, like Sheep, ' (tho' he's the worst in the Flock) will ' follow him.

The Madness of the People is compar'd to the Raging of the Sea. In *Athens*, the Popular Tribunes rais'd generally the Tempest, and some Great Man was wreck'd in the Storm. It's hardly conceivable how far Popular *Fury* (if artfully manag'd) can carry a State. *Personal Pique* ; *the Pride of being at the Head of a Party*, and the like, mov'd the Orators of the People to Impeach some of the Greatest of the *Athenians* ; and the People run violently into the Impeachments, at a Time when they had the greatest Occasion for Quiet, and had Affairs of the last Importance on the Anvil : Miltiades was Impeach'd after a great Victory. Pericles, notwithstanding all his Services, for a few Accounts : And Phocion, who had been guilty of no other Crime, but the Negotiating of a Treaty, for the Peace and Security of his Country. Such Actions as these were utter Discouragements to all Virtuous Actions ; and, some Time after, brought on the Ruin of the State : But, perhaps, that was of



little Regard to the Persons who manag'd the Impeachments. At the Time when they did it, their Envy, their Malice, their Revenge, or their Pride was indulg'd, which was the Motive that they aim'd at, and obtain'd. It's true, that the Consequence prov'd their own, as well as their Conuntry's Undoing ; but such Men have no further Views than the present Moment, and their Repentance comes generally too late.

I would not here be misunderstood, as if any Applications were to be made from the *State of Athens* to our present Circumstances ; or that the present *Ruling-Party* is either manag'd or supported by *Designing-Men*.

What I have said might very well be apply'd to the *Other Party*, when in Power ; but it in no Manner of Ways concerns the present Administration : To prove which, it will be only necessary to look into the Proceedings of each Party, and what has been done by each for the Publick Good ; and we shall easily discover the Difference of the Pursuits : *Avarice, Ambition, and Personal Honour* were the Ends pursu'd by the Late Ministry ; whilst nothing but the Good and Honour of the Nation, both at Home and Abroad, are Consulted by this.

I cannot but own, that the Whole has been mostly manag'd by a *Single Person*, but his *Candour*, and *Dis-Interest*, his *Plain-Dealing*, *Veracity*, and *Piety*, take off all  
manner

manner of Notions of his being a *Designing-Man*; and we now see our selves sufficiently (by his prudent Management) guarded against all Foreign Attempts, and as Happy and Flourishing as our *Safe* and *Honourable Peace* can make us.

Things being thus, Ought not *Party* to cease among us, and *Faction* be silent? A consuming Land-War has exhausted all the Treasure of the Nation; and therefore all those who delight in *War* and *Blood*, should not only be discourag'd, but depress'd: great Steps are taking to subdue the Hydra of *Faction*; and I don't doubt, if my Advice is follow'd, but to see all the *Vipers* of War trampled on by *Men of most Pacifick Dispositions*.

---



## ESSAY VIII.

### Of Plots.



HIS Subject being a Matter of the Nicest Speculation, and not much treated on by any Author, I shall be the more careful in what I deliver on this Head, than I have been in any of the foregoing Essays. *Plots* being of mighty Consideration, and of the last Concern to the Well-Being of these Kingdoms, I shall therefore be very Methodical, and proceed with as much exactness, as if I were Preaching a Sermon; and after having told you my Text, I shall divide it, and Sub-divide it; make Inferences from each Head, and so Conclude.

*Plots* then is what I am to Discourse on at present: And of these there are two sorts, *Plots Serious*, and *Plots Comical*; and to these might be added a *Third*, viz. *Plot upon Plot*; but this being a Compound of the two former, the less is Required to be said Particularly on this Head.

Under *Plots Serious* are Comprehended all real State-Plots, or Designs laid either against the Person of the Prince, or against the Alteration of the present Constitution and Establishment: These are Terrible things, and of the last Importance; and the Discovery of them ought to be the Concern

cern of every good Subject : But as there is a great Deal of Difficulty to find out *Plots*, or *Plotters*, their Designs, like the Head of *Nile*, being almost past Discovery, yet there are certain Signs and Tokens which may serve for Innuendo's; and by Collated Circumstances amount to positive Proof, especially if they are supported by Evidence from a Neighbouring Country. And, thanks to the Present Indulgence, there is no Scarcity of the true Breed : It's for the Use and Service of them, that I shall give here such Hints that they may find out the *Plotters*; and, with a little Improvement, make Strange Discoveries both for their Own and the Publick Advantage.

Men are best known by the Company they keep: It's therefore very well worth Observing, that all *Whigs* are *Plotters*; and any Person that is Distinguish'd by that detestable Name, may, with a safe Conscience, be Sworn into a *Plot*; or if he is not Noted for being *Such*, yet if he Converses with any of that Party, the Proof is Sufficient, and he may justly be Inform'd against, as a Person obnoxious to the Government, and unqualify'd for any Place of Trust.

To make out the Position, that all *Whigs* are *Plotters*, I shall only state some of their Principles; and by that I shall make it Apparent, that they are in a *Plot* against our *Happy Constitution*, and the *Protestant Succession*.

In the first place; they are Enemies to our Present Constitution; for they Hate the *French*, our good Allies; and what's Worse than *that*, they profess to Love the *Dutch*, who are our greatest Rivals in Trade: Now tho' this does not amount to plain Proof of the Plot, the Law being Deficient in that Point, yet mayn't it justly be surmis'd, that there's something Deep at the Bottom of this, and that  
this



this unnatural Love and Hatred will one Day break out to the Ruin of the Kingdom.

But further; don't the *Whigs* almost adore the Memory of King *W—m*, and Stile him their Diliverer? And is not this Unjust and Unwarrantable? For, besides the Crying Sin and Iniquity of the Thing it self, it's affronting her *M—y*, and the Succession; for what can be more so, than to Pay those Honours to a Departed Monarch, which are only due to Her Majesty and Successors? There must be a *Plot* in this; tho' I must Confess I can't find it out, unless that the *Whigs*, believing the Doctrine of Transmigration, expect that King *William*, after some Changes, should once more come into the World, and Deliver us, as they pretend he did, from *Popery* and *Slavery*.

Another Mark that they are *Plotters*, is, That they still are attack'd to the *Aspiring-General*, who aim'd at Aristocracy, and to that End did such prodigious Actions, under the Colour of Service to his Country, that History can hardly boast their Parallel: All things were Sacrify'd to his Ambition; and had he been permitted to carry on the War, *France* might have been so Humble, as not to be able to interpose in our Succession. Then he, and his Party, might have fixt whom they pleas'd on the Throne, to the Imminent Danger of the Succession in the House of *Hannover*, which now is sufficiently Secur'd by our present Glorious Ministry, and Supported by the *Bona-Fide* of the Grand Monarch.

Those then who are Attach'd to him, are *Plotters against the Government*; for it cries Vengeance to Heaven, that any Set of Men, that Enjoy all the Benefits of Subject under the Mildest Government, should continue an Affection to one who is for very good Reasons, as well as those aforesaid, under  
the



the Displeasure of the Court; whose Greatness has made him Formidable, and Actions Hated. Ought any Consideration, such as *Gratitude*, &c. To preserve a Man in our Memory, whom it is our Interest we should forget? Should not all join in the Cry against Him, to lessen a Reputation, which, by its being Great, is become Dangerous? In my Opinion all Friends to the present M—y ought to do it, and those that don't are *Plotters*.

From what I have said already, it's sufficient to prove, That all *Whigs* are *Plotters*. And besides, I could Instance several Words that they make use of, such as *Importance*, *Decay of Credit*; *Fears of the Pretender*; *Dutch Barrier*; *Distress'd Catalans*, &c. all which are so many *Whig-Plots* to Expose the Ministry, and Obstruct their Measures.

Such Persons as these should have no Quarter allow'd, but be Treated as my Brother of *Holbourn*, in a late Charitable Sermon of his, Preach'd at *St. Martins*, advis'd, DOWN WITH THEM, DOWN WITH THEM, on which Pious and Christian like Expression I design a Particular Treatise to be Dedicated to all the Friends of Moderation.

But to return to my Subject: In the beginning, I said that there was nothing of greater Importance than the Discovery of *Plots*, for which Reasons all those that Contribute thereto, are Friends to the Publick, and deserve all fitting Encouragement. It's therefore Necessary that Persons should be Employ'd to frequent all Publick Assemblies, and Note down Men of Suspicious Characters. The *Lions*, tho' they have been Expos'd by *Dick-Steele*, still continue of Use; but there goes a great deal more to be a *Lion* of Service, than some People imagine. The Name of *Lion* won't do the Business. I have therefore found out a subordinate Degree

gree to this, which may be distinguish'd by the Title of a *Wolf*.

A *Wolf*, as well as a *Lion*, is a Beast of Prey, but much of an Inferior Nature: A *Lion* affects the *Haughty*; whilst the *Wolf* generally has a silly sort of Air, betwixt Fawning and Fear; and tho' he sometimes snarles, yet an assur'd behaviour Cows him, and makes him sneak off; his Prey Lies most among the Sheepish, the Silly, and the Unthinking; among these he commits what Mischief he pleases. The larger Beasts are beyond his Strength; not but that he Attempts them, but he generally comes off a Loser; a Bull Goars him; and an Over-fed Ass Kicks him unmercifully: He never meets with this Treatment, but when he mistakes himself for a *Lion*, and Hunts in the *Lion's* Purlieus: Whilst he keeps in his own haunts he does well enough, and is usefull; and tho' his Qualifications wont admit him to be a *Lion*, yet he may still be serviceable in his Station, and prove an excellent *Wolf*.

The best *Wolfs* are of the *Hibernian* Strain, who, since the Proscription of their Heads, have found shelter in *France*; there their Innate Hatred to the *English*, both on the Account of the Proscriptions, and on other Reasons, has Receiv'd considerable Improvements, so that there Invetracy is Incurable; and if they durst, they would Woory the very Person that Feeds them; but as there is a Mixture of the Dog in their Natures, so when they are Disciplin'd, they can Fawn usefully, and Fetch and Carry, at the word of Command.

The *Lions* frequent *St. James's*, the *Smyrna*, *Tom's*, *Button's*, *Young-Man's*, and Places of great Resort; but the *Wolves* are to be found in Places of less Consideration, *Mug-Houses* and Petty *Coffee-Houses* do well enough for them; you may see  
them,

them, in a Morning, Hunting for their Prey in a Brandy-Shop; and in an Evening devouring it over a Pot of Beer and Ale.

At the Court-End of the Town, the *Wolf's* Prey lies most amongst the Clerks of Offices, and Disbanded Subalterns of the Army, tho' he sometimes is but scurvily us'd by the Latter. In the City he assumes another Character, and hunts there with as much Confidence as a *Lyon*: At *Garraway's* he often wrestles with an eminent Merchant; and sometimes gets the better of a Stock-Jobber at *Jonathan's*, tho' he's arm'd with a whole Bundle of Sticks.

Flush'd with his City-Success, he forgets himself when he returns to the Other-End of the Town, and enters a Coffee-House there with the same *Lyon's* Assurance; but he (tho' very late) finds the Mistake at last, that his Noise won't do there; and tho' a *Wolf's* Howling may frighten Folk in the City, yet it occasions nothing but Laughter at *St. James's*.

Notwithstanding that the *Wolf* here misses his Aim, yet it's ten to one but there's some Game sprung for the *Lyon* by the *Wolf's* Howling, and a *Plotter* (or *Whig*, which is the same Thing) is run down before Night. Both the *Lyon* and *Wolf* are useful in their respective Stations, and a wary Minister ought to be well provided with both, each Contributing to bring in his Share of Prey, according to his Station: This proves very useful to the Publick Safety; the Discouragement of the *Whigs*; and Discovery of their several Plots and Artifices; and the Ministry that will employ them, by knowing their Enemies, have it in their Power to crush them as they please.

Having thus clear'd the Point of *Plots Serious*; pointed out Plotters; and shewn the properest Person

Person to be employ'd for the Discovery: I come to the second Part, which is *Plots Comical*.

These are meer Amusements, which have no real Foundations, but are spread Abroad in the World to employ People's Thoughts and Tongues, whilst something more material is upon the Anvil, which ought not to be pry'd into, or talk'd of: But these Comical Plots relate to the Publick, and sometimes, by their Consequences, don't prove such merry Things as People imagine; but those that relate to Private Persons are purely the Subjects of Mirth; for if the Inventor succeeds, he laughs; if he miscarries, he's laugh'd at; so that let it be which way it will, it ends in a Laughing Business.

It's needless to say any more on this Subject, but that something useful may be *drawn* from the whole. I shall conclude this Essay with Assuring the Publick, That this present Volume of Essays is a Plot of mine; the Success of which very much concerns both the Author and Bookseller; the Author's Plot is in Order to recommend himself to the Publick; for since, as I have shewn, that there is a vast Mismanagement in the Education of the Youth of this Nation in *Religion, Morals, and Politicks*, I have therefore oblig'd the Publick with a Sketch of my Principles in each; so that if the *Quality* of this Kingdom would have their Children Educated *A-la-mode*, they have nothing to do but to put them under my Tuition; and I'll answer that in a few Years they shall have as much Religion and Morality as my self; and if they carefully follow my Instructions and Example, I don't doubt but they'll prove consummate *Adepts* in *Politicks*.

Printed by J. B. in the Strand, at the Sign of the Gun, 1711.











